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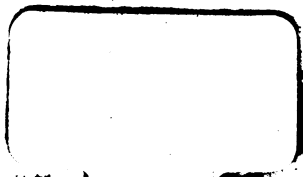
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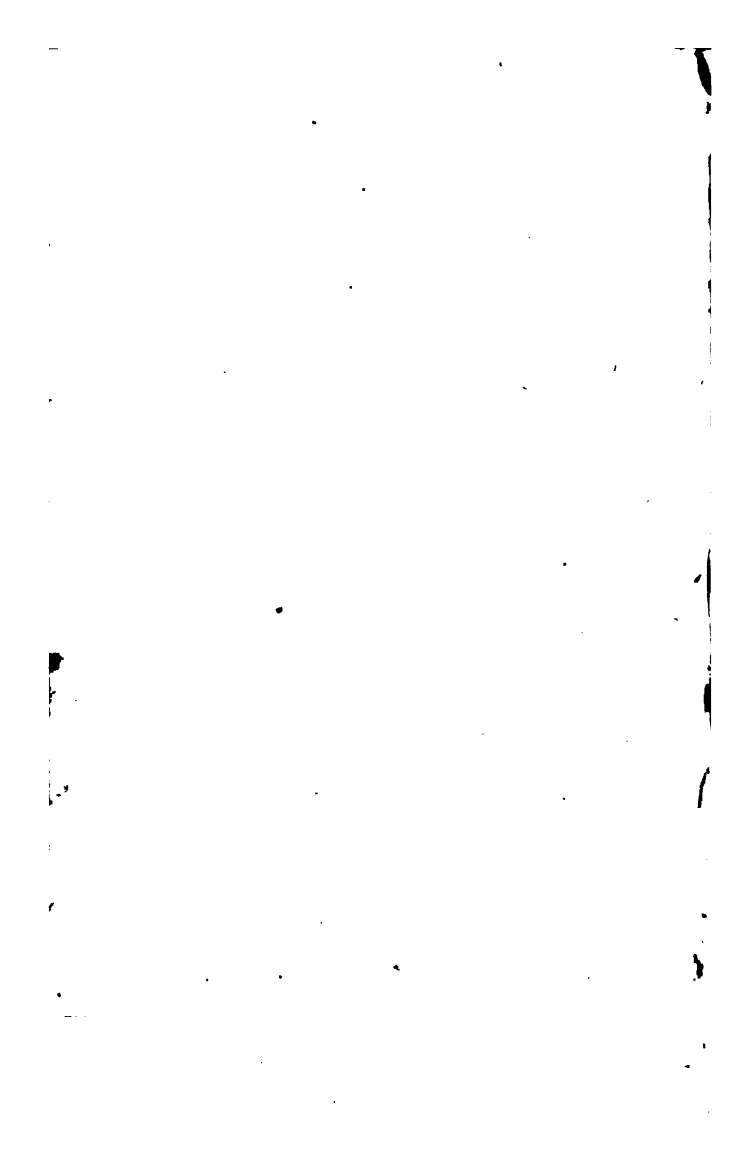
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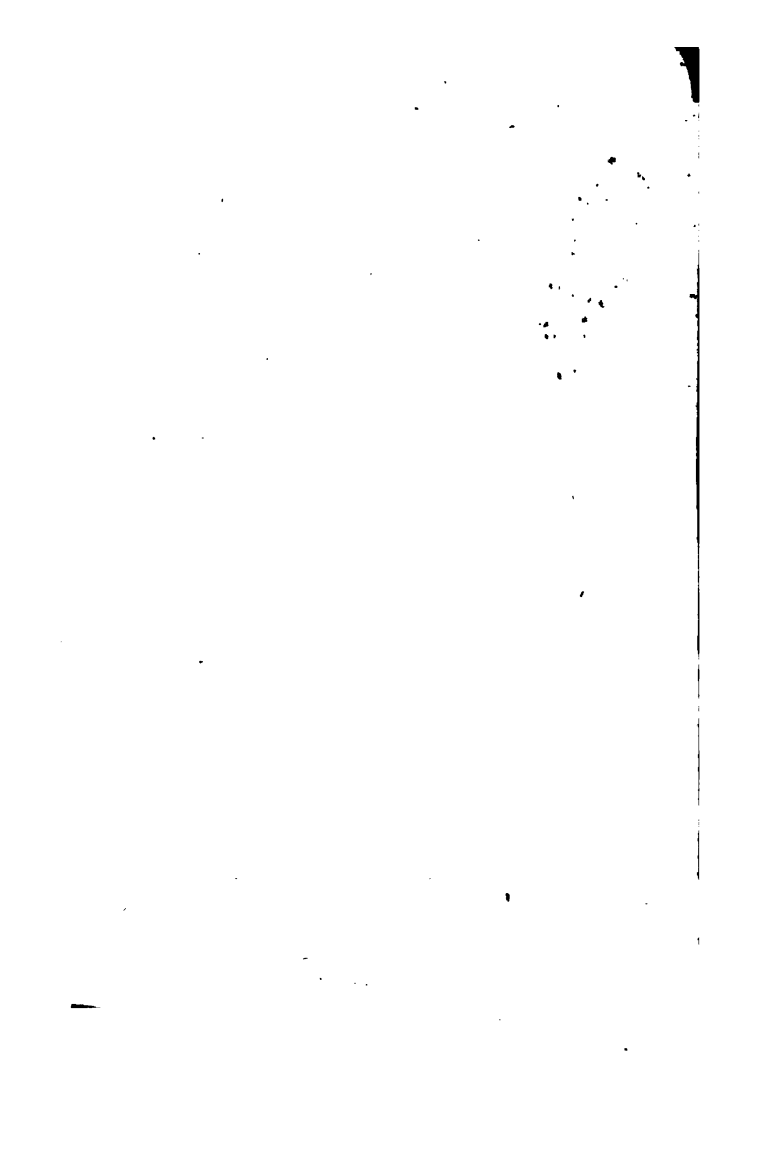
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PLEASING EXPOSITOR;

OR,

ANECDOTES ILLUSTRATIVE OF SELECT PASSAGES
OF THE NEW TESTAMENT.

BY JOHN WHITECROSS,
AUTHOR OF ANECDOTES ILLUSTRATIVE OF THE ASSEMBLY'S
SHORTER CATECHISM.

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PREFACE.

1-30-83
MANY persons will perhaps be ready to acknowledge that, while almost the whole of a sermon, or other discourse, has been forgotten, some striking incident related in it, besides making a peculiar impression at the moment, has been long afterwards remembered. In a course of reading New Testament Scriptures in a family or school, the parent or teacher is furnished, in the present work, with an anecdote or two, under each chapter, by relating which, he may fix and enliven the attention of his children or pupils, and, at the same time, by agreeable associations, impress the passages illustrated more deeply on their youthful recollections. The publication, though chiefly intended for the benefit of the young, may not, however, be uninteresting to more advanced readers.

The author is sensible that the anecdotes are not all of equally direct bearing on the passages to which they are applied. This in any case could not reasonably be expected, and more particularly as the compiler has been precluded from the use of upwards of five hun-

dred anecdotes in the enlarged editions of his work illustrative of the Assembly's Shorter Catechism, most of which would have suited this volume, but which it was deemed improper to admit.

A work of a similar kind, illustrative of the Old Testament, is in progress. Whether it shall ever be completed, must in a great measure depend on procuring sufficient materials.

It is the prayer of the compiler that the blessing of God may accompany the perusal of this little work.

Church, September, 1830.

THE
PLEASING EXPOSITOR.

MATTHEW.

CHAP. i, ver. 20.—But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream.

Henry, Duke of Saxony, a most wicked prince, dreamed that an angel appeared to him, with an angry countenance, and uttered these words:—"The Almighty, unwilling to cut thee off in the fulness of thine iniquity, hath sent me to give thee warning." Upon this he showed him a scroll with these words—**AFTER SIX.** The Prince awoke trembling, and much alarmed. He was convinced the vision was from God, and thought it certainly predicted his end. Six days, six weeks, six months, were spent in penitence and preparation for his end; but these having elapsed, he concluded that six years must be the period intended, and, by the grace of God enabling him, he effected a thorough reformation in his life and government, and at the end of six years was elected Emperor of Germany.

Chap. ii, ver. 16.—Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

In 1641, Sir Phelim O'Neal, and other Papists, commenced an universal massacre of the Protestants

in Ireland. "No age," says Hume, "no sex, no condition, was spared. The wife, weeping for her butchered husband, and embracing her *helpless children*, was pierced with *them*, and perished by the same stroke. In vain did flight save from the first assault. Destruction was every where let loose, and met the hunted victims at every turn. They were stripped of their very clothes, and turned out naked and defenceless in all the rigors of winter. The feeble age of *children*, the tender sex of women, soon sunk under the multiplied rigors of cold and hunger. Here the husband, bidding a final adieu to his expiring family, envied them that fate which he himself expected so soon to share! There the son, having long supported his aged parent, with reluctance obeyed his last command, and abandoning him in his uttermost distress, reserved himself to the hopes of avenging that death which all his efforts could not prevent or delay."—40,000 persons, according to the lowest computation, perished in these massacres!

Chap. ii, ver. 18.—In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

We learn from Le Brune's voyage to Syria, that the women go in companies, on certain days, out of the towns to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief. "While I was at Ramah," says he, "I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on the sepulchres, and wept there; where, after having reposed about half an hour, some of them rose up, and

formed a ring, holding each other by the hand. Quickly two of them quitted the others, and placed themselves in the centre of the circle, where they made so much noise in screaming, and in clapping their hands, as, together with their various contortions, might have subjected themselves to the suspicion of madness.—After that they returned, and seated themselves to weep again, till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other color; but when they rose up to form a circle together, they put on a black veil over the upper parts of their persons."

Chap. iii, ver. 7.—But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, Oh generation of vipers! who hath warned you to flee from the wrath to come?

An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh my hearers! the wrath to come! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went, 'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

Chap. iii, ver. 8.—Bring forth, therefore, fruits meet for repentance.

“I pay **more** attention,” says Mr. Booth, “to people’s lives than to their deaths. In all the visits I have paid to the sick during the course of a long ministry, I never met with *one* (who was not previously serious) that ever recovered from what he supposed the brink of death, who afterwards performed his vows, and became religious, notwithstanding the very great appearance there was in their favor when they thought they could not recover.”

Chap. iv, ver. 16.—The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.

Two young men being in familiar conversation respecting the natural bias of their minds, the one declared, if his circumstances in life would admit, he would travel over foreign countries, but particularly go to ancient Rome, and see there the ruin and desolations that war and time have made on that once famed city. The other, with a countenance that proved he felt what he said, exclaimed, “If the circumstances that Providence has placed me in would admit, I would visit the dark benighted villages in my own country, and contemplate the ruin that sin, ignorance, and vice, have made on the manners of the people; and not only contemplate the horrors of ignorance, but under a divine blessing, endeavour to chase away the clouds of ignorance, and throw the sun-beams of instruction over the mind of humble poverty, by establishing Sabbath schools. That would be my pleasure and my delight.” The other acknowledged the latter was far the better choice, and afterwards became an active and zealous teacher in a Sabbath school.

Chap. iv, ver. 24.—And they brought un-

to him—those which were lunatic,—and he healed them.

“ In passing through a small town in S——,” says a writer in the *Christian Gleaner*, “ where the coach in which I travelled stopped to change horses, I observed a poor idiot whom I had formerly known by the name of *Monkey Girl*. More than twenty years had elapsed since I had seen her, but her wild and vacant look was not easily forgotten, and quickly recalled to my mind the mingled sensations of terror and pity with which, in my youthful days, I had often beheld the unfortunate object then before me. The day was an unusually hot one, and several men and boys were seated on the shady side of the market-place, near the inn at which we stopped. The poor idiot walked round and round the coach in perfect silence, till one of these boys began shouting after her, and asking if she were not going to church. This, as it was of course cruelly intended, roused her anger, and the question was answered by a most dreadful oath. A loud laugh from the boy and his companions ensued, and the same question was repeated first by one, and then by another of them, which called forth from the poor unconscious creature such a volley of oaths and imprecations, both upon the church and her tormentors, as made me shudder while I listened to them.— This shocking and disgraceful scene, “ offence and torture to the Christian ear,” continued during the whole of the time that the coach remained at the inn, till the poor woman was worked up to such a pitch of fury and distress, that it was quite terrifying to look at her; yet the perfect unconcern with which the scene was viewed by the persons who were standing about the inn, plainly proved, alas! that it was one of too frequent recurrence to excite any degree of interest or compassion on behalf of this poor, afflicted, and persecuted creature.” As we cannot exert the power of the Saviour in restoring these unhappy persons to their right mind; let us imitate him in his

compassion, and avoid every thing in our conduct towards them, that would add to their affliction.

Chap. v, ver. 23, 24.—Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

Some time ago, an illustrious personage, wishing to take the sacrament, sent for the Bishop of W—— to administer it. The messenger having loitered on his way, a considerable time elapsed before the bishop arrived, and some irritation had been manifested by the illustrious personage in question. On the arrival of the reverend prelate, his delay was complained of, and its cause explained. His—— immediately rang his bell, and commanded the attendance of the messenger. On his entering the room, he rebuked him sharply, and dismissed him from his service. Having done this, he addressed the bishop thus: "Now, my lord, if you please, we will proceed." His lordship, with great mildness, but at the same time with firmness, refused to administer the sacrament whilst any irritation or anger towards a fellow creature remained on the mind of the illustrious person. His—— suddenly recollecting himself, said, "My lord, you are right;" and then sent for the offending party, whose forgiveness and restoration to favor he pronounced in terms of great kindness and condescension.

Chap. v, ver. 48.—Be ye therefore perfect, even as your Father which is in heaven is perfect.

A follower of Mr. Wesley once asked the Rev. Mr. Dun of Portsea, whether he thought a state of sinless perfection attainable in this life? Mr. D. replied, "Let us, my friend, endeavour after it as eagerly as if it were attainable."

Chap. vi, ver. 1.—Take heed that ye do not your alms before men, to be seen of them ; otherwise ye have no reward of your Father which is in heaven.

Mrs. Judson giving some account, in a letter, of the first Burman convert, says, “ A few days ago I was reading with him Christ’s Sermon on the Mount. He was deeply impressed, and unusually solemn.— ‘ These words,’ said he, take hold on my very heart ; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this ! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God ; it makes it of its own accord fear sin.”

Chap. vi, ver. 34.—Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Mr. Laurence, who was a sufferer for conscience sake, if he would have consulted with flesh and blood, as was said of one of the martyrs, had eleven good arguments against suffering ; viz. a wife and ten children. Being once asked how he meant to maintain them all ? he cheerfully replied, “ They must all live on Matt. vi, 34. ‘ Take therefore no thought for the morrow,’ &c. Contentment and resignation in such trying circumstances, are not only blessings to the possessors, but they fill observers with astonishment. Hence said Dr. W. to a poor minister, “ I wonder, Mr. W. how you contrive to live so comfortably ; methinks, with your numerous family, you live more plentifully on the providence of God, than I can with the benefits of the parish.”

Chap. vii, ver. 13, 14.—Enter ye in at the

strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

The Duke of Hamilton, from a child, was remarkably serious, and took delight in reading his Bible.—His mother, the Dutchess, told a relation, that, when he was playing about the room at nine years of age, she said to him, "Come, write me a few verses, and I will give you a crown." He sat down, took pen and paper, and in a few minutes produced the following lines :

As o'er the sea-beat shore I took my way,
I met an aged man who bade me stay ;
'Be wise,' said he, 'and mark the path you go,
This leads to heaven, and that to hell below ;
The way to life is difficult and steep,
The broad and easy leads you to the deep.'

Chap. vii, ver. 20.—Wherefore by their fruits ye shall know them.

A gentleman lately deceased, who was eminent in the literary world, had his mind in early life deeply imbued with infidel sentiments. He and one of his companions of the same way of thinking, often carried on their conversation in the hearing of a religious, but illiterate countryman. This gentleman having afterwards become a serious Christian, was concerned for the countryman, lest his faith in the Christian religion should have been shaken by their remarks. One day he took the liberty to ask him, whether what had so frequently been advanced in his hearing had not produced this effect upon him? "By no means," answered the countryman ; "it never made the least impression upon me." "No impression upon you !" said the gentleman ; "why, you must know that we had read and thought on these things much more than you had any opportunity of doing." "Oh yes," said the other, "but your conversation plainly showed me, that

you had never read nor thought much on your Bible ; and besides, I knew also your manner of living : I knew, that to maintain such a course of conduct, you found it *necessary* to renounce Christianity."

Chap. viii, ver. 11.—And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Mr. Henry Bullinger, a little before his death, said, "If the Lord will make any further use of me, and my ministry, I will willingly obey him ; but if he pleases (as I much desire) to take me out of this miserable life, I shall exceedingly rejoice to be taken from this corrupt age, to go to my Saviour Christ.—Socrates," said he, "was glad when his death approached, because he thought he should go to Hesiod, Homer, and other learned men deceased, whom he expected to meet in the other world : how much more do I rejoice, who am sure that I shall see my Saviour Christ, the saints, patriarchs, prophets, apostles, and all the holy men which have lived from the beginning of the world. Since I am sure to partake of their felicity, why should not I be willing to die, to enjoy their perpetual society in glory?"

Chap. viii, ver. 24, 25, 26.—And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves : but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us ; we perish. And he saith unto them, Why are ye fearful ; oh ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

Some time ago, in a dreadful gale of wind, in which a vessel called the Betsey was lost, and all hands per-

ished except the master and carpenter, there was one of the ships whose master was often at the prayer meetings, and his vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; the other said, "Don't cry, Jack; I am not afraid—it is now eight o'clock, and they are praying for us on board some ship in the Thames; you know they always pray for us when we are at sea." The captain heard the remark; it seemed to invigorate him; he and all hands used every exertion; and it pleased God to abate the severity of the gale, and in thirty-eight hours afterwards they were safely moored in the river, when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads, said to the one who made the above remark, "Was it you, Dick, that cried during the gale, and was afraid of being drowned?" "No, it was Jack; I was not afraid. Don't you always pray for our ship in London?" "Yes, and didn't you pray?" "Yes, I did." "And what did you say, my lad?" "I said, 'Oh Lord! save my master! Oh Lord! save the ship! Let Daniel's God save the ship!'" "I trust you always pray." "Yes, ever since the prayer-meeting was held on board our ship; I never get into my hammock without having first prayed; but Jack won't, although I tell him he ought."

Chap. ix, ver. 2.—And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

Professor Wodrow relates the following anecdote of Mr. Donald Cargill.—“Mr. Cargill was under very deep convictions of sin before his entry into the ministry, and while a student; and that with grievous temptations and fiery darts mixed in with it, and his too great reservedness, and not communicating his case to such as might have given him counsel and support under it, drove him to terrible excesses; in short, he came to the very height of despair; and, through indulging melancholy, and hearkening to temptations, he at length came to the resolution of putting an end to his miserable life. He was then living with his father, or some relation, in the parish of Bothwell, and, in the horrible hurry of these fiery darts, he went out once or twice to the river of Clyde, with a dreadful resolution to drown himself. He was still diverted by somebody or other coming by him, which prevented his design at that time. But the temptation continuing, and his horror by yielding to it increasing, he fell upon a method, in the execution of which he thought he should not be prevented. On a summer morning very early, he went from the house where he dwelt to a more unfrequented place, where there were some old coal pits, and coming up to one of them, was fully determined to throw himself in; but, when very near it, a thought struck him, that the coat and vest he had upon him, being new, might be of some use to others, though he was unworthy to live, and deserved to be in hell; and so he stepped back and threw them off, and then came up to the very brink of the pit; and when just going to leap in, these words entered his mind, ‘Son, be of good cheer; thy sins are forgiven thee.’ He said it came with that power and life upon his spirit, which it was impossible for him to express, and he did not know whether it was by an immediate impression on his mind, or a direct voice from heaven, (which last he was inclined to think,) but it had such an evidence and energy accompanying it, as at once put an end to all his fears and doubts, and which he could no more

resist, than he could do the light of a sunbeam darted upon his eye."

Chap. ix, ver. 36.—But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

"Five hundred millions of souls," exclaims a missionary, "are represented as being unenlightened! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. Five hundred millions! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts."

Chap. x, ver. 28.—And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Anaxarchus the philosopher, having sharply re-proved Nicroceon, and being ordered by him to be beaten to death with iron mallets, said, "Strike, strike on; thou mayest break in pieces this vessel of Anaxarchus, but Anaxarchus himself thou canst not touch." So Socrates is reported to have cried out, when persecuted: "Amyntas and Meletus," said he, "can kill me, but they cannot *hurt* me."

Chap. x, ver. 31.—Fear ye not therefore, ye are of more value than many sparrows.

The Rev. Mr. Nosworthy, who died in 1677, had, from the persecuting spirit of the times, been imprisoned at Winchester, where he met with much cruel usage. After his release, he was several times reduced

to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said, "Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?" Before dinner time they had plenty of provisions brought them. Thus was the promise fulfilled, "They who trust in the Lord shall not want any good thing."

Chap. xi, ver. 3.—Art thou he that should come, or do we look for another?

At a solemn disputation which was held at Venice, in the 17th century, between a Jew and a Christian, the Christian strongly argued, from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected from the predictions of their prophets. The learned Rabbi who presided at this disputation was so forcibly struck with the argument, that he put an end to the business by saying, "Let us shut up our Bibles, for if we proceed in the examination of this prophecy, it will make us all become Christians."

Chap. xi, ver. 30.—For my yoke is easy, and my burden is light.

"I remember a passage of his," says Matthew Henry, in writing the account of his father's life, "in a lecture in the year 1674, which much affected many. He was preaching on that text, Matt. xi, 30. 'My yoke is easy;' and after many things insisted upon, to prove the yoke of Christ an easy yoke, he at last appealed to the experiences of all that had drawn in that yoke: 'Call now, if there be any that will answer you, and to which of the saints will you

turn? Turn to which you will, and they will all agree that they have found wisdom's ways pleasantness, and Christ's commandments not grievous; and (saith he) I will here witness for one, who, through grace, has in some poor measure been drawing this yoke now above thirty years, and I have found it an easy yoke, and like my choice too well to change.'"

Chap. xii, ver. 11.—And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into the pit on the Sabbath-day, will he not lay hold on it, and lift it out?

A native of one of the South Sea islands came and told the missionaries, that while he was attending public worship, a pig broke into his garden; that on his return, he saw him devouring the sweet potatoes, sugar-cane, taro, and other productions, but that he did not drive it out, because he was convinced it would immediately return, unless he repaired the broken fence, and *that* he supposed was a kind of labor prohibited on the Sabbath. He therefore allowed the pig to remain till he was satisfied, and did not mend the fence till the following morning. He, however, wished to know, and the people in general were interested in the inquiry,—whether, in the event of a similar occurrence at any future period, he should do wrong in driving out the animal, and repairing the fence. He was told that the most secure way would be to keep the fence in good repair, but that, if pigs should break in on the Sabbath, they ought by all means to be driven out, and the breaches they had made so far repaired, as to secure the inclosure till the following day.

Chap. xii, ver. 34, 35.—Oh generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the

good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

The Rev. John Flavel being in London in 1673, his old bookseller, Mr. Boulter, gave him the following relation,—“That some time before, there came into his shop a young gentleman to inquire for some play books. He told him he had none, but showed him Mr. Flavel’s small treatise of Keeping the Heart, intreated him to read it, and assured him it would do him more good than any play book. The gentleman read the title, and glancing upon several pages here and there, broke out into profane expressions. Mr. Boulter begged of him to buy and read it, and told him he had no reason to censure it so severely. At last he bought it, but told him he would not read it. “What will you do with it then?” said the bookseller. “I will tear and burn it.” “Then,” said Mr. B. “you shall not have it.” Upon this the gentleman promised to read it, and Mr. B. told him, if he disliked it upon reading, he would return him his money. About a month after, the gentleman came to the shop again, and with a serious countenance thus addressed Mr. B. “Sir, I most heartily thank you for putting this book into my hands. I bless God that moved you to do it,—it hath saved my soul; blessed be God that ever I came into your shop.” He then bought a hundred of the books, and told him he would give them to the poor who could not buy them.

Chap. xiii, ver. 1, 2.—The same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

George Wishart, one of the first Scottish martyrs at the time of the Reformation, being desired to preach

one Lord's day in the church of Mauchline, went thither with that design; but the sheriff of Ayr had, in the night time put a garrison of soldiers into the church to keep him out. Hugh Campbell of Kinzeanleugh, with others in the parish, were exceedingly offended at this impiety, and would have entered the church by force; but Wishart would not suffer it, saying, "Brethren, it is the word of peace which I preach unto you; the blood of no man shall be shed for it this day. Jesus Christ is as mighty in the fields as in the church, and he himself, while he lived in the flesh, preached oftener in the desert and on the seaside, than in the temple of Jerusalem." Upon this the people were appeased, and went with him to the edge of a moor on the south-west of Mauchline, where, having placed himself upon a mound of earth, he preached to a great multitude. He continued speaking for more than three hours, God working wondrously by him; insomuch that Laurence Ranken, the Laird of Shield, a very profane person, was converted by his discourse. The tears ran from his eyes, to the astonishment of all present; and the whole of his after life witnessed that his profession was without hypocrisy.

Chap. xiii, ver. 51.—Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

The Rev. Mr. Berridge was remarkably careful to preach with great plainness of speech; so much so, that, if possible, there might not be a word uttered which the meanest of his hearers could not understand. On one occasion, when the Rev. Mr. Romaine had been preaching at his church, after the service the good vicar said, "Brother Romaine, your sermon was good, but my people cannot understand your language." Mr. Romaine, whose style was remarkably simple, did not recollect any expression in his sermon that could be above their comprehension, and therefore requested him to mention it. Mr. Berridge said,

"You have endeavored to prove that God is omniscient and omnipotent; but if you had said Almighty, and knew every thing, they would have understood you."

Chap. xiv, ver. 4.—For John said unto him, It is not lawful for thee to have her.

Dr. Edmund Calamy was a bold reprover of sin, and was never known to be intimidated when he thought his duty was concerned. He dared to censure the conduct of Cromwell to his face. His grandson informs us that he had General Monk for his auditor in his own church, soon after the restoration; and that, having occasion to speak in his sermon of filthy lucre, he said, "Some men will betray three kingdoms for filthy lucre's sake;" and immediately threw his handkerchief, which he usually waved up and down while he was preaching, towards the General's pew.

Chap. xiv, ver. 27.—But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

A certain vessel being overtaken in a storm, the passengers were all much alarmed, and in fear of being drowned, except one, a sweet looking boy, who betrayed no fear nor sorrow. When the storm was over, one of the passengers asked him how he came to be so calm, when all the rest were so terrified. "Oh!" said he smiling, "my father is the pilot." A sweet reflection for a Christian in distress.

"In life's short course, the Christian finds
The force of adverse waves and winds;
But let him not in storms despair,
His Father is the pilot there."

Chap. xv, ver. 9.—But in vain do they worship me, teaching for doctrines the commandments of men.

"A serious man, from a neighboring parish," says Dr. Latrobe, "being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his neighborhood. I expressed much pleasure at the intelligence, but asked him in what manner this happy revival discovered itself;—whether the people appeared more humble, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their lives, &c. He could not answer particularly with respect to these things; but said, 'People were much engaged in attending religious meetings; they had private lectures as often as a preacher could be obtained; and they had conferences almost every evening.' I observed to him, that an attendance on the word preached was highly important, and a hopeful sign; but asked him how it was on the Lord's day; whether they attended on the instituted worship of that day better than they used to do, (for I knew they had been shamefully negligent of that duty.) 'Why, no,' said he, 'we don't go to meeting on the Sabbath.' What! I inquired, do you neglect God's institution to observe your own? The prophet marks this as a token of *decay* in religion?"

Chap. xv, ver. 12, 13.—Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered, and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Mr. Dod having preached against the profanation of the Sabbath, which much prevailed in his parish, and especially among the more wealthy inhabitants, the servant of a nobleman who was one of them, came to him and said, "Sir, you have offended my lord to-day." Mr. Dod replied, "I should not have offended your lord, except he had been conscious to

himself that he had first offended my Lord ; and if *your* lord will offend *my* Lord, let him be offended."

Chap. xvi, ver. 23.—But he returned and said unto Peter; Get thee behind me, Satan, thou art an offence unto me ; for thou savorest not the things that be of God, but those that be of men.

" I remember many years ago," says one, " being struck by a little incident, in a parish where the incumbent, a man of most extraordinary Christian benignity, when in company with a clerical friend, rebuked in very plain terms one of his parishioners, for gross misbehaviour on a recent occasion. The reproof was so severe as to astonish his friend, who declared, that if he had addressed one of his flock in similar language, he should have expected an irreconcilable breach. The clergyman of the parish answered him with a gentle pat on the shoulder, and with a smile of Christian wisdom, ' Oh my friend ! when there is love in the heart, you may say any thing.' "

Chap. xvi, ver. 26.—For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

A person lately deceased, and who possessed a speculative acquaintance with divine truth, had, by unremitting industry, and carefully watching every opportunity of increasing his wealth, accumulated the sum of twenty-five thousand pounds. But, alas ! he became engrossed and entangled with the world, and to its acquisitions he appears to have sacrificed infinitely higher interests. A dangerous sickness, that brought death near to his view, awakened his fears. Conscience reminded him of his neglect of eternal concerns, and filled him with awful forebodings of

future misery. A little before he expired he was heard to say, "My possessions amount to twenty-five thousand pounds. One half of this my property I would give, so that I might live one fortnight longer, to repent and seek salvation; and the other half I would give my dear and only son."

Chap. xvii, ver. 21.—Howbeit this kind goeth not out but by prayer and fasting.

The following instance will serve to show the efficacy of prayer in expelling Satan from his usurped dominion in the soul; and may, in a way of accommodation, illustrate the passage to which it is applied.

A minister from England happening some time since to be at Edinburgh, he was accosted very civilly by a young man in the street, with an apology for the liberty he was taking;—"I think, sir," said he, "I have heard you at Spa-fields chapel." "You probably may, sir, for I have sometimes ministered there." "Do you remember," said he, "a note put up by an afflicted widow, begging the prayers of the congregation for the conversion of an ungodly son?" "I do very well remember such a circumstance." "Sir," said he, "I am the very person; and wonderful to tell, the prayer was effectual. Going on a frolic with some other abandoned young men one Sunday through the Spa-fields, and passing by the chapel, I was struck with its appearance, and hearing it was a Methodist chapel, we agreed to mingle with the crowd, and stop for a few minutes, to laugh and mock at the preacher and the people. We had only just entered the chapel, when you, sir, read the note, requesting the prayers of the congregation for an afflicted widow's son. I heard it with a sensation I cannot express. I was struck to the heart; and though I had no idea that I was the very individual meant, I felt that it expressed the bitterness of a widow's heart, who had a child as wicked as I knew myself to be. My mind was instantly solemnized. I could not laugh; my attention was riveted on the

preacher. I heard his prayer and sermon with an impression very different from that which had carried me into the chapel. From that moment, the truths of the Gospel penetrated my heart; I joined the congregation; cried to God in Christ for mercy, and found peace in believing; became my mother's comfort, as I had long been her heavy cross, and through grace have ever since continued in the good ways of the Lord. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and for some time past, have endeavored to dry up the widow's tears, which I had so often caused to flow; and to be the comfort and support of her old age, as I had been the torment and affliction of her former days. We live together in the enjoyment of every mercy, happy and thankful; and every day I acknowledge the kind hand of my Lord, that led me to the Spa-fields chapel."

Chap. xvii, ver. 27.—Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

"For your taxes and tributes," says Justin Martyr to the emperors, "we are above all other men, everywhere ready to bring them to your collectors and officers, being taught so to do by our great Master, who bade those that asked the question, Whether they might pay tribute unto Cæsar? to give unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Chap. xviii, ver. 4.—Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

The celebrated Dr. Franklin, of America, once received a very useful lesson from the excellent Dr. Cotton Mather, which he thus relates in a letter to his son, Dr. Samuel Mather, dated Passy, 12th May, 1781 :—"The last time I saw your father, was in 1724. On taking my leave, he showed me a shorter way out of the house, through a narrow passage, which was crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind, and I turning towards him; when he said hastily, Stoop—stoop! I did not understand him till I felt my head hit against the beam. He was a man who never missed an occasion of giving instruction; and upon this he said to me,—*You are young, and have the world before you. Stoop as you go through it, and you will miss many hard thumps.* This advice thus beat into my head, has frequently been of use to me: and I often think of it when I see pride mortified, and misfortunes brought upon people by carrying their heads too high."

Chap. xviii, ver. 20.—For where two or three are gathered together in my name, there am I in the midst of them.

His late majesty George the Third had heard of a poor man at Windsor, who had occasionally a prayer meeting at his house. He one day disguised himself, and went to the door to inquire of the man the nature of the meetings, and to ask permission to attend. The poor man not knowing the illustrious individual with whom he was conversing, supposed him to be a person laboring under a concern about his immortal interests, and asked him to walk in; he then conversed with him on the great subjects of religion, with which the apparent stranger was much pleased; and expressing his gratitude asked if he might be permitted to come again: this proposition was agreed to. He afterwards paid the man another visit, when the concerns of his soul and of eternity again occupied his attention. These visits were repeated, until one

day when the king was there, one of his attendants came to the door, with a loud rap, which brought the poor man to the door, when he was surprised on being asked, If his Majesty was there? To which the man innocently replied, No. On going in, he informed his strange visitor of the singular inquiry that had been made. On this, his Majesty explained the whole affair; thanked the good man for his kind attention and advice; and told him, that as he was found out, he could no more enjoy his company, but must bid him farewell. His Majesty's regrets on this occasion were extremely great, as he derived much pleasure from the simple and familiar piety of this humble disciple.

Chap. xix, ver. 14.—But Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.

Elizabeth Gardner of Kendal, from her early infancy, was a child of a sweet and loving disposition, of a pious frame of mind, a lover of truth, and very dutiful and obedient to her parents and teachers. She was always patient under any affliction that might befall her; and often showed her love to her Saviour. A few years since, she had a small book given her by a friend of her father's which she took much pleasure in reading; and very few days past without her repeating these words, which were in the first page, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." In the autumn of 1827, she went on a visit to Shipton, in Yorkshire, where she remained till Christmas. The 28th of December was the day fixed for her return home, where she was very anxiously expected by her father, who had been confined to his bed a long time by a lingering illness. While her parents were thus looking towards the evening which was to bring their child to the arms of those she loved most on earth,

the dear little girl was anxiously looking for the arrival of the coach which was to convey her home. But see the uncertainty of worldly prospects. Just as the coach drove up to the inn near where she had been staying, her clothes caught fire, and before it could be put out, she was so severely burnt, that it became impossible for her to be moved. And on the evening of the next day, with little pain she breathed her last, when not quite nine years old, and was interred at Shipton, on the 1st of January, 1828.

These lines are on her tomb-stone in Shipton church yard :

"Her days on earth, sweet child ! were few,
They passed away like morning dew ;
Take warning by her call in youth,
And early seek the God of truth."

Chap. xix, ver. 23, 24.—Then said Jesus unto his disciples, Verily, verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven : And again, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

"I had been known," says one, "to Mr. Cecil as an occasional hearer at St. John's, and by soliciting his advice at my commencing master of a family ; but some years had passed since I enjoyed the pleasure of speaking to him, when he called at my house on horse-back, being then unable to walk, and desired to speak with me. After the usual salutations, he addressed me thus:—'I understand you are very dangerously situated!' He then paused. I replied, that I was not aware of it. He answered, 'I thought it was probable you were not ; and therefore I called on you : I hear you are getting rich ; take care, for it is the road by which the devil leads thousands to destruction.' This was spoken with such solemnity and earnestness, that the impression will ever remain on my memory."

Chap. xx, ver. 6.—And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

The pious and eloquent Jeremy Taylor, Bishop of Down, said one day to a lady of his acquaintance, who had been very neglectful of the education of her son, “Madam, if you do not choose to fill your boy’s head with something, believe me the devil will.” The Spanish proverb says strongly, “The devil tempts every man, but an idle man tempts the devil.”

Chap. xx, ver. 21, 22.—She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask.

A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavoured to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the divine disposal, since there was no probable hope of his recovery. He replied, “I cannot give him up ; and it is my importunate request that God would spare this child to me, whatever may be the consequence.” He had his desire ; the child recovered, and grew up, if possible, more and more his darling : but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mourning father was made to remember his former rash petition with grief and

tears; and humbled in the dust, confessed his folly and his sin.

Chap. xxi, ver. 16.—And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

A Sabbath school having been opened near Hereford, a laboring man, who had a large family, sent his children there for the benefit of instruction; the good effects of which soon appeared. It happened that, very near to this man's house, a place was opened for the worship of God, where service was performed every Sabbath evening at seven o'clock; and this man and part of his family were in the habit of attending regularly. One Sabbath evening, the weather being very snowy, the man thought it prudent to leave his children at home, and went alone. Some of these young ones, doubtless, were much disappointed in not being permitted to accompany their father, and thought they would have a meeting amongst themselves. The father, on his return home, was surprised at seeing a light up stairs in his cottage, and thought that the children must be retiring to bed. He opened the door of the cottage, and went softly up stairs, when, to his astonishment, he heard his youngest daughter, a child not more than six years old, in humble strains pouring forth her prayers to that God, through whose tender mercy it was that she had been taught to "remember the Sabbath day, to keep it holy." When she had finished her prayer, she called upon one of her little brothers to pray, (for they were met together for that purpose,) and thus they finished this blessed day; experiencing, it is hoped, the blessedness of that promise,—“Where two or three are gathered together in my name, there will I be in the midst of them.”

Chap. xxii, ver. 11.—And when the king

came in to see the guests, he saw there a man which had not on the wedding garment.

A person who had been for some time laboring under mental dejection, having dressed himself one Sabbath morning for church, and finding he had a few minutes to spend previous to leaving the house, took up his Bible with a view of reading a portion of Scripture. The first passage that caught his eye, was the above, "And when the king came in to see the guests," &c. The words strongly impressed his mind, particularly as connected with the design he had of observing the ordinance of the Lord's Supper that day. When leaving his pew to go to the communion table, they recurred with such discouraging force to his recollection, as to prevent his going forward, and led him to return to his seat. He afterwards considered it as wrong, in having yielded so far to groundless apprehensions, and that a comparison of our state and character with the word of God, is the rational and proper way of ascertaining our fitness or unfitness to approach the table of the Lord.

Chap. xxii, ver. 21.—Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

A boy about nine years of age, who attended a Sabbath School at Sunderland, requested his mother not to allow his brother to bring home any thing that was smuggled when he went to sea. "Why do you wish that, my child?" said the mother. He answered, "Because my catechism says it is wrong." The mother replied, "But that is only the word of a man." He said, "Mother, is it the word of a man which said, 'Render unto Cæsar the things that are Cæsar's?'" This reply entirely silenced the mother; but his father, still attempting to defend the practice of smuggling, the boy said to him, "Father, whether is it worse to rob one or to rob many?" By these questions and a-

swers, the boy silenced both his parents on the subject of smuggling.

Chap. xxiii, ver. 13.—Ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in.

A child of nine years old, in St. Giles', London, had gone for a long time to a school, in which the children of Roman Catholics are taught by Protestants to read the Bible. The little girl was taken very ill, and when there seemed no hope of her getting better, her parents sent for a Popish Priest. When he came, he thus spoke to her:—"Child, you are in an awful state; you are just going to die. I beg you, before you depart, to make your dying request to your father and mother, that they will not send your brothers and sisters to the school that you went to." The little girl raised herself up in bed, and said, "My dear father and mother, I make it my dying request that you WILL send my brothers and sisters to that school; for there I was first taught that I was a sinner, and that I must depend alone upon Jesus Christ for salvation." She then laid her head back, and expired.

Chap. xxiii, ver. 24.—Ye blind guides, which strain at a gnat, and swallow a camel.

A Neapolitan shepherd came in anguish to his priest: "Father, have mercy on a miserable sinner! It is the holy season of lent; and while I was busy at work, some whey spurting from the cheese-press, flew into my mouth, and, wretched man! I swallowed it. Free my distressed conscience from its agonies, by absolving me from my guilt!" "Have you no other sins to confess?" said his spiritual guide. "No; I do not know that I have committed any other." "There are," said the priest, "many robberies and murders from time to time committed on your mountains, and have reason to believe you are one of the persons

concerned in them." "Yes," he replied, "I am; but these are never accounted a crime: it is a thing practised by us all, and there needs no confession on that account."

Chap. xxiv, ver. 36.—But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

At a village not many miles from London, a woman was endeavoring to vend some printed trash, which she said contained a prophecy, that on the approaching Whit-monday, the world would be at an end. On hearing this, a girl about seven years of age, standing at the door of her father's house, ran in somewhat alarmed, and telling her mother what the woman had been saying, asked her whether she believed it? A sister of the little girl, between nine and ten years of age, who had been educated in a Sabbath school, happening to be present, could not refrain from speaking: "Ann," said she, "you must not mind what the woman has been saying; she, I am sure, cannot know when the world is to be at an end; for, don't you remember what the word of God says, 'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only?'"

Chap. xxiv, ver. 46.—Blessed is that servant whom his lord, when he cometh, shall find so doing.

For some time previous to his decease, Bishop Jewel had a presage of its near approach, which excited in him greater diligence in the duties of his office, admonishing and exhorting the people committed to his charge more strictly, and preaching more frequently. By which restless labor and watchful cares he brought his feeble body so low, that as he rode to preach at Lacock, in Wiltshire, a gentleman, kindly admonished him to return home, for his health and strength's sake; saying, that such fatigue might

bring him in danger of his life; assuring him it was better the people should want one sermon than be altogether deprived of such a preacher. To whom he replied, "It best becomes a bishop to die preaching in the pulpit;" seriously thinking upon the words of his Master, "Happy is the servant whom the Lord shall find, when he cometh, so doing." Wherefore, that he might not disappoint his people, he ascended the pulpit, and took for his text, Gal. v, 16. "Walk in the Spirit."

Chap. xxv, ver. 13.—Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

The following striking fact is taken from the Edinburgh Advertiser, December 7, 1810. Died at Waterford, November 4, the Rev. B. Dickinson, minister of the Baptist congregation in that city, while zealously employed in the discharge of his functions. Mr. Dickinson had taken for his text, 2 Cor. v, 10. "We must all appear before the judgment-seat of Christ," and had advanced but a short way in its illustration, when he fell down in his pulpit, and instantly expired! What an impressive lesson to those who preach, and to those who hear the everlasting Gospel! Be ye therefore ready also, for at such an hour as ye know not the Son of Man cometh. "Blessed is that servant whom his Lord; when he cometh, shall find so doing."

Chap. xxv, ver. 36.—Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

On one occasion, as the Rev. Edmund Jones was returning home over the mountains, from places where he had been dispensing the word of life, he accidentally met a poor creature, almost naked, and perishing with cold. Such an object could not fail to work upon the tender sympathies of his heart. Hav-

ing no money, he actually stripped himself of his shirt, and what other clothes he could spare, and gave them to him; and after conversing with him about the state of his soul, and commending the miserable creature to God in prayer, he pursued his journey. As soon as he entered his house, Mrs. Jones was alarmed at his extraordinary appearance, and hastily inquired if any thing disastrous had happened to him. The good man soon quieted her fears by relating the particulars of what had occurred. "You did well, my dear," said she; "you have other clothes to put on; let us be thankful to God that we are not in the poor man's circumstances."

Chap. xxvi, ver. 14, 15, 16.—Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

During Monmouth's rebellion, in the reign of James II, a certain person, knowing the humane disposition of one Mrs. Gaunt, whose life was one continued exercise of beneficence, fled to her house, where he was concealed and maintained for some time. Hearing, however, of the proclamation which promised an indemnity and reward to those who discovered such as harbored the rebels, he betrayed his benefactress; and such was the spirit of justice and equity which prevailed among the ministers, that he was pardoned and recompensed for his treachery, while she was burnt alive for her charity! The love of money is the root of all evil.

Chap. xxvi, ver. 74, 75.—Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And

Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

"Bishop Jewel," says Fuller, "being, by the violence of Popish inquisitors, assaulted on a sudden, to *subscribe*, he took a pen in his hand, and said, smiling, 'Have you a mind to see how well I can write?' And thereupon under-writ their opinions." Jewel, however, by his "cowardly compliance, made his foes no fewer without, and one the more, a guilty conscience, within him. His life being way-laid for, with great difficulty he got over into Germany." Having arrived at Frankfort, by the advice of some friends, he made a solemn and affecting recantation of his subscription, in a full congregation of English Protestants, on a Sabbath morning, after having preached a most tender, penitential sermon. "It was," said he, "my abject and cowardly mind, and faint heart, that made my weak hand commit this wickedness." He bitterly bewailed his fall; and, with sighs and tears, supplicated forgiveness of the God whose truth he had denied, and of the church of Christ, which he had so grievously offended. The congregation were melted into tears, and "all embraced him as a brother in Christ; yea, as an angel of God. Whoever seriously considers the high parts of Mr. Jewel," adds Fuller, "will conclude, that his *fall* was necessary for his *humiliation*."

Chap. xxvii, ver. 29.—And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper, with painted devils on it. On seeing

it, he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for his sake, wear this light crown, be it never so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishops said, "Now we commit thy soul to the devil."—"But I," said Huss, lifting up his eyes towards heaven, "do commit my spirit into thy hands, oh Lord Jesus Christ; to thee I commend my spirit, which thou hast redeemed."

Chap. xxvii, ver. 46.—And about the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?

Mr. Job Throgmorton, a puritan divine, who was described by his contemporaries, as being "as holy and as choice a preacher as any in England," is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable Mr. Dod in the following words, "What will you say of him who is going out of the world, and can find no comfort?" "What will you say of him," replied Mr. Dod, "who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed an hour after, rejoicing in the Lord.

Chap. xxviii, ver. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In the following account, given by the Rev. Pliny Fisk, late American Missionary in Palestine, we see a departure from Scripture simplicity in the dispensing of baptism:—"I went," says he, "one morning to the Syrian church to witness a baptism. The administrator was the Bishop Abdool Messeeh. The

resident Bishop, Abdool Ahad, was present, and assisted in the service. When I arrived at the church, I found about a dozen persons present going through with the prayers and ceremonies preparatory to the baptism. One part of the service was explained to me as intended to expel the devil from the child. When ready for the baptism, the font was uncovered, and a small quantity, first of warm, and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water, and poured it on the child, in the name of the Father, the Son, and the Holy Ghost. After this, he anointed it with oil, and returned it to the parents.

Chap. xxviii, ver. 20.—Lo, I am with you alway, even unto the end of the world. Amen.

Mr. Robert Bruce, an eminent minister in Scotland, having to preach on a solemn occasion, was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay; the bells having been rung long, and the time far spent, the beadle was desired to go and inquire the reasons; who, coming to his house, and finding his chamber door shut, and hearing a sound, drew near, and hearing a sound, drew near, and listening, overheard Mr. Bruce often, with much seriousness, say, "I protest I will not go, except thou go with me." Whereupon the man, supposing that some person was in company with him, withdrew without knocking at the door. On being asked at his return, the cause of Mr. Bruce's delay, he answered he could not tell; but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come peremptorily, declaring he would not go without him. Mr. Bruce soon after came, accompanied with no man, but he came in the

fulness of the blessing of the Gospel of Christ; and his speech and his preaching were with such evidence and demonstration of the Spirit, that it was easy for the hearers to perceive he had been in the mount with God.

MARK.

Chap. i, ver. 6.—And John was clothed with camels' hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey.

A good old French bishop, in paying his annual visit to his clergy, was very much afflicted by the representations they made of their extreme poverty, which, indeed, the appearance of their houses and families corroborated. While he was deploring the state of things which had reduced them to this sad condition, he arrived at the house of a curate, who, living amongst a poor set of parishioners, would, he feared, be in a still more woful plight than the others. Contrary, however, to his expectations, he found appearances very much improved. Every thing about the house wore the aspect of comfort and plenty. The good bishop was amazed. "How is this, my friend?" said he; "you are the first man that I have met with a cheerful face, and a plentiful board. Have you any income independent of your cure?" "Yes, sir," said the clergyman, "I have; my family would starve on the poor pittance I receive from the poor people that I instruct. Come with me into the garden, and I will show you the *stock* that yields me an excellent interest." On going to the garden, he showed the bishop a large range of bee-hives. "There is the bank from which I draw an annual dividend. It never stops payment." Ever after that remarkable visit, when any of his clergy complained to the bishop of poverty, he would say to them, "Keep bees, keep bees!"

Chap. i, ver. 25.—And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Colonel Gardiner used constantly to rise at four in the morning, and to spend his time till six in the secret exercises of the closet, reading, meditation, and prayer; in which last he acquired such a fervency of spirit, as, "I believe," says his biographer, "few men living ever attained. This certainly very much contributed to strengthen that firm faith in God, and reverent animating sense of his presence, for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness, and with such activity; for he indeed endured and acted as if always seeing him who is invisible. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner: so that when a journey or a march has required him to be on horseback by *four*, he would be at his devotions by *two*."

Chap. ii, ver. 25, 26.—And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them that were with him.

When the Romans had ravaged the province of Azazane, and 7,000 Persians were brought to Armida, where they suffered extreme want, Acases, the bishop of that city, observed, that as God said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering crea-

tures, than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold: and with the proceeds the 7,000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varennes, the Persian monarch, was so charmed with this humane action that he invited the bishop to his capital, where he received him with the utmost reverence, and for his sake conferred many favors on the Christians.

Chap. iii, ver. 5.—He looked round about on them with anger, being grieved for the hardness of their hearts.

Some time ago a man was tried at Cambridge, for a robbery committed on an aged gentlewoman in her own house. The judge was Baron Smith, a man of an amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her?—"Truly my lord," said she, "I cannot positively say it was he, for it was duskish when I was robbed, so dark that I could hardly discern the features of his face." "Where were you when he robbed you?" "I was in a closet that joins to my bed-chamber, and he had got into my house while my servant had gone out on an errand." "What day of the week was it?" "It was the Lord's day evening, my lord." "How had you been employed when he robbed you?" My lord, "I am a Protestant dissenter; I had been at the meeting that day, and had retired into my closet in the evening for prayer and meditation on what I had been hearing through the day." She had no sooner uttered these words, than the court, which was crowded with some hundreds of students, rung with a peal of loud laughter. The judge looked round the court as one astonished, and with a decent solemnity laid his hands upon the bench, as if he was going to rise, and with no small emotion of spirit, spoke to the following effect:—"Good God!

where am I? Am I in the place of one of the universities of this kingdom, where it is to be supposed that young gentlemen are educated in the principles of religion, as well as in all useful learning? and for such to laugh in so undecent a manner on hearing an aged Christian tell that she retired into her closet on a Lord's day evening for prayer and meditation! Blush and be ashamed all of you, if you are capable of it, as well you may; and if any of your tutors are here, let them blush also to see in how irreligious a manner their pupils and students behave." And then turning to the lady, he said, "Don't be discouraged, madam, by this piece of rude and unmannerly, as well as irreligious usage; you have no reason to be ashamed of what you have on this occasion, and in this public manner said; on the contrary, you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule."

Chap. iv, ver. 33.—And with many such parables spake he the word unto them, as they were able to hear it.

In the month of June, 1790, Mr. Wesley preached at Lincoln; his text was Luke x, 42.—"One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed in a tone of great surprise, "*Is this the great Mr. Wesley, of whom we hear so much in the present day? Why, the poorest person in the chapel might have understood him.*" The gentleman to whom this remark was made, replied, "In this, madam, he displays his greatness; that, while the poorest can understand him, the most learned are edified, and cannot be offended."

Chap. iv, ver. 39.—And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Mr. Hervey, in a sermon which he preached to the sailors at Biddeford, says,—“What we have mentioned of our Lord’s saying *Peace* to the raging waves, may instruct you whom I address in the hour of danger; may also teach you the wisdom of securing an interest in the Lord Jesus, whose divine word even the winds and sea obey. The hour is coming, dear sailors, when you shall hail with shouts your native land no more. Oh! then, come unto Christ; get an interest in his merits; give yourselves up to his guidance; let his word be your compass; let his grace hold the helm, and steer your course. Let his blessing fill your sails; let his blood, his righteousness, his Spirit, be the prize of your calling; let this be the precious merchandize you court, this the pearl of price you seek.”

Chap. v, ver. 19.—Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

A sailor of the name of Campbell, on board a Guineaman on the Congo, while in a state of intoxication, bathed in that river. When he had swummed some distance from the vessel, some persons on board discovered an alligator making towards him. His escape was now considered impossible; two shots were fired at the formidable creature, but without effect. The report of the piece, and the noise on board, made Campbell acquainted with his danger; he saw the creature advancing towards him, and with all the strength and skill he possessed, made for the shore. On approaching within a very short distance of some canes and shrubs that covered the bank, while closely pursued by the alligator, a ferocious tiger sprang towards him, at the instant the jaws of his first enemy were extended to devour him. At this awful moment Campbell was preserved. The eager

tiger, by overleaping him, encountered the gripe of the amphibious monster. A conflict ensued between them, the water was colored with the blood of the tiger, whose efforts to tear the scaly covering of the alligator were unavailing, while the latter had also the advantage of keeping his adversary under water, by which the victory was presently obtained, for the tiger's death was now effected. They both sank to the bottom, and the alligator was no more seen. Campbell was recovered, and instantly conveyed on board. His danger had sobered him, and the moment he leaped on deck, he fell on his knees, and returned thanks to Providence, who had so wonderfully preserved him; and what is more singular, "from that moment to the time I am writing," says the narrator, "he has never been seen the least intoxicated, nor has he been heard to utter a single oath. If there ever was a reformed being in the universe, Campbell is the man."

Chap. vi, ver. 18.—For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

After the taking of New Carthage in Spain by Scipio, afterwards surnamed Africanus, his officers knowing their general to be an admirer of the fair sex, brought to him the next morning a young virgin of extraordinary beauty. As soon as she appeared, she charmed the eyes of all; and Scipio was struck at the first sight of her. But though he was in the prime of life, unmarried, and under no restraints, he did not suffer himself to be blinded by his rising passion. He examined the beautiful captive concerning her country, birth, and engagements; and finding that she was betrothed to a Celtiberian prince, named Allucius, he ordered both him and the captive's parents to be sent for, and put her unharmed into their hands; telling them, that the only return he expected from them, was their friendship to the repub-

lic. The young Spaniard was so transported with joy, that he could not so much as return Scipio thanks. And the parents of the captive, having brought a considerable sum for the ransom of their daughter, offered it to the generous proconsul as a present, since he had freely given her to her lover without ransom. They pressed and entreated him to accept of it ; and, at length, throwing the money at his feet, retired. But Scipio immediately bestowed it on Allucius, as an addition, on his part, to his wife's fortune.

Chap. vi, ver. 41.—And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them ; and the two fishes divided he among them all.

“ I came from my last voyage before Christmas,” says a sailor, “ and hastened home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time when we had sat down, I began to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread ; but, glancing my eye toward this girl, of whom I was doatingly fond, I observed her looking at me with astonishment. After a moment's pause, she asked me, in a solemn and serious manner, ‘ Father, do you never ask a blessing before eating ? ’ Her mother observed me looking hard at her, and holding my knife and fork motionless ; it was not anger,—it was a rush of conviction, which struck me like lightning. Apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, ‘ Do you say grace, Nanny ? ’ My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home.—The child, seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven,

breathed the sweetest prayer I ever heard. This was too much for me ; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." It appears that, through the instrumentality of this child, not more than six years of age, who had attended a Sabbath school, together with his subsequent attendance on the public worship of God, he has been led to saving views of divine truth.

Chap. vii, ver. 10.—For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death.

The Roman Catholic clergy manifest the greatest hostility to the schools established in Ireland, in which the Scriptures are read. A gentleman, on expostulating with a young priest on the subject, was told in reply, that he was only obeying the orders of his bishop, whom he was bound to obey by the most solemn and sacred oaths taken at his ordination, and of which his bishop frequently reminded him, nor did he execute his directions with that *severity he ought* ; for he was positively directed by his bishop to bring all the children who were sent by their parents to the school in the place before him ; and while he denounced all the curses of the church against their parents by *name*, the children were ordered to *curse their own parents*, by pronouncing audibly at the end of each verse, Amen !!

Chap. vii, ver. 28.—The dogs under the table eat the children's crumbs.

The following circumstance, which is said to have occurred at Abo in Finland, is opposed to the kind treatment we owe to the inferior animals :—A dog, which had been run over by a carriage, crawled to the door of a tanner in that town. The man's son, a boy of fifteen years of age, first stoned, and then poured a vessel of boiling water upon the miserable animal.

This act of diabolical cruelty was witnessed by one of the magistrates, who thought such barbarity deserved to be publicly noticed. He therefore informed the other magistrates, who agreed to punish the boy as follows:—He was imprisoned till the next market day, when, in the presence of all the people, he was conducted to the place of execution by an officer of justice, who read to him his sentence:—“Inhuman young man! because you did not assist an animal which implored your assistance by its cries, and which derives its being from the same God who gave you life, and added to the torture of the agonized creature, and murdered it, the city has sentenced you to wear on your breast the name you deserve, and to receive fifty stripes.” He then hung a board round his neck, with this inscription: “A savage, inhuman young man!” and, after inflicting upon him 25 stripes, he proceeded:—“Inhuman young man! you have now felt a very small degree of the pain with which you tortured a helpless animal in its hour of death. As you wish for mercy from that God who created all that live, learn humanity for the future.” He then executed the remainder of the sentence.

Chap. viii, ver. 6.—And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

At Lebanon, in the state of New York, there dwelt a certain man, about fifty years of age, who had not only lived a very careless life, but was an open opposer of the gospel-plan of salvation, and of the work of God in the late revival of religion in that part of the country; he was, however, brought under serious convictions in the following manner:—One day there came into his house a traveller with a burden on his back; the family being about to sit down to dinner,

the stranger was invited to partake with them, which he accordingly did. When the repast was finished, and the members of the family were withdrawing from their seats, the stranger said, "Don't let us forget to give thanks to God." He accordingly gave thanks, and departed. The man of the house felt reproved and confounded. The words of the stranger were fastened on his mind by the power of God. He was led to reflect on his wickedness in being unmindful of God, and in neglecting prayer and thanksgiving; he was also led to reflect on his manifold sins, which soon appeared to him a burden infinitely greater than that which the traveller bore. He found no relief, until he sought it in that very way which he used formerly to despise, through the peace-speaking blood of the Lord Jesus Christ.

Chap. viii, ver. 38.—Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

David Straiton, one of the Scottish martyrs, was brought to the knowledge of the truth, through the instrumentality of John Erskine of Dun. One day, having retired with the young laird of Laurieston, to a quiet and solitary place in the fields, to have the New Testament read to him, it so happened, that in the course of reading, these words of our Saviour occurred, "He that denieth me before men, in the midst of this wicked generation, him will I deny in the presence of my Father and his angels." On hearing them, he became of a sudden, as one enraptured or inspired. He threw himself on his knees, extended his hands, and, after looking for some time earnestly towards heaven, he burst forth in these words, "Oh Lord, I have been wicked, and justly mayest thou withdraw thy grace from me; but, Lord, for thy mer-

cies' sake, let me never deny thee nor thy truth, for fear of death and corporal pains." The issue proved that his prayer was not in vain. For, at his trial and death, he displayed much firmness and constancy in the defence of the truth, and gave great encouragement to another gentleman, Norman Gourlay, who suffered along with him.

Chap. ix, ver. 35.—If any man desire to be first, the same shall be last of all, and servant of all.

Cyprian, bishop of Carthage, was eminent for humility. When the people had chosen him bishop, he privately withdrew, reckoning himself unworthy of so great an office, and giving way to others, whose age and experience rendered them, as he thought, much fitter for it; but the people having found where he was, beset the house, and forced him to accept the office.

Chap. ix, ver. 41.—For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

When Agrippa was in a private station, he was accused by one of his servants of having spoken injuriously of Tiberius, and was condemned by the emperor to be exposed in chains before the palace gate.—The weather was very hot, and Agrippa became excessively thirsty. Seeing Thaumastus, a servant of Caligula, pass by with a pitcher of water, he called to him, and entreated leave to drink. The servant presented the pitcher with much courtesy; and Agrippa having allayed his thirst, said to him, "Assure thyself, Thaumastus, that if I get out of this captivity, I will one day pay thee well for this draught of water." Tiberius dying, his successor, Caligula, soon after, not only set Agrippa at liberty, but made him king of Judea. In this high situation, Agrippa

was not unmindful of the glass of water given to him when a captive. He immediately sent for Thaumastus, and made him comptroller of his household.

Chap. x, ver. 7.—What therefore God hath joined together, let not man put asunder.

The wife of a pious man told him one day, that if he did not give over running after the missionaries, a name often applied to serious ministers of different denominations, she would certainly leave him. Finding that he continued obstinate, she on one occasion sent for him from the harvest field, and informed him that she was about to carry her threats into execution; and that, before she left the house, she wished some articles to be divided, to prevent future disputes. She first produced a web of linen, which she insisted should be divided. "No, no," said the husband; "you have been, upon the whole, a good wife to me: if you will leave me, though the thought makes my heart sore, you must take the whole with you; you well deserve it all." The same answer was given to a similar proposal respecting some other articles. At last the wife said, "So you wish me to leave you?" "Far from that," said the husband; "I would do any thing but sin to make you stay; but if you will go, I wish you to go in comfort." "Then," said she, "you have overcome me by your kindness; I will never leave you."

Chap. x, ver. 23.—And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c, at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment, which was expected, "Ah! David, David," said the doctor, "these are things which make a death-bed terrible!"

Chap. xi, ver. 14.—And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

The Spirit of God, by means of the Scriptures, convinces of sin, as well as comforts believers by its promises. Cowper, speaking of his distressing convictions, says, "One moment I thought myself shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life from my touch, and to flame against me in every avenue by which I attempted to approach it. I particularly remember, that the parable of the barren fig-tree was to me an inconceivable source of anguish; and I applied it to myself, with a strong persuasion in my mind, that when our Saviour pronounced a curse upon it, he had me in his eye, and pointed that curse directly at me."

Chap. xi, ver. 25.—And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

A wealthy planter in Virginia, who had a great number of slaves found one of them reading a Bible, and reproved him for neglect of his work, saying, there was time enough on Sundays for reading the Bible, and that on other days he ought to be in the tobacco-house. The slave repeated the offence; he ordered him to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated, burnt his profane books and cards, liberated all his slaves, and appeared now to study how to render his wealth and talents useful to others.

Chap. xii, ver. 12.—And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

During the Protectorate, a certain knight in the county of Surrey, had a law-suit with the minister of his parish; and whilst the dispute was pending, Sir John imagined that the sermons which were delivered at church were preached at him. He therefore complained against the minister to Oliver Cromwell, who inquired of the poor preacher concerning it; and having found that he merely reprov'd common sins, he dismissed the complaining knight, saying, "Go home, Sir John, and hereafter live in good friendship with your minister; the word of the Lord is a searching word, and it seems as if it had found you out."

Chap. xii, ver. 41.—And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"Some years ago," says one, "I recollect reading a striking sermon by the late Mr. Simpson of Macclesfield; the subject, I think, was Christian liberality; but what most forcibly struck my mind, was a passage quoted from Malachi iii, 16. 'Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' I cannot describe how my mind was impressed with the manner in which Jehovah here condescended to challenge his people, when he says, 'And prove me now herewith,' &c. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of God than I ever had done. I did so, and on closing

that year's accounts, I found that I had gained more than in any two years preceding it. Some time afterwards, I thought the Redeemer's cause had an additional claim, as the place in which we worshipped him wanted some repairs. The sum I then gave was £20; and in a very little time afterwards I received £40, which I had long given up as lost."

Chap. xiii, ver, 8.—And there shall be famines and troubles: these are the beginnings of sorrows.

During the siege of Jerusalem, the extremity of the famine was such, that a Jewess of noble family, urged by the intolerant cravings of hunger, slew her infant child, and prepared it for a meal. She had actually eaten one half of it, when the soldiers, allured by the smell of food, threatened her with instant death, if she refused to discover it. Intimidated by this menace, she immediately produced the remains of her son, which struck them with horror. At the recital of this melancholy and affecting occurrence, the whole city stood aghast, congratulating those whom death had hurried away from such heart-rending scenes. Indeed, humanity at once shudders and sickens at the narration; nor can any one of the least sensibility reflect upon the pitiable condition to which the female part of the inhabitants of Jerusalem must at this time have been reduced, without experiencing the tenderest emotions of sympathy, or refraining from tears, while he reads our Saviour's pathetic address to the women who bewailed him as he was led to Calvary, wherein he evidently refers to these very calamities.

Chap. xiii, ver. 12.—Now the brother shall betray the brother to death.

John Diazus, a native of Spain; having embraced the Protestant faith, came afterwards into Germany, where he visited Malvinda, the Pope's agent there. Having attempted in vain to bring him back to the

church of Rome, Malvinda sent to Rome for his brother Alphonsus Diazius, who, hearing that his brother was become a Protestant, came into Germany with an assassin, resolving either to draw him back to Popery, or to destroy him. Alphonsus finding his brother so steadfast in his belief of the truths of the Gospel, that neither the promises nor threats of the Pope's agent, nor his own pretensions of brotherly love, could prevail on him to return to Popery, feigned to take a most friendly and affectionate farewell, and then departed. Having soon returned, he sent in the ruffian who accompanied him, with letters to his brother, himself following behind, and while his brother was reading them, the assassin cleft his head with a hatchet which they purchased on the way from a carpenter; and, taking horse, they both rode off. Alphonsus, though highly applauded by the Papists, became the prey of a guilty conscience. His horror and dread of mind were so insupportable, that, being at Trent during the general council, like another Judas, he put an end to his life by hanging himself.

Chap. xiv, ver. 4.—And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

A Christian gentleman, when blamed by his commercial partner for doing so much for the cause of God, made this reply,—“Your fox-hounds cost more in one year, than my religion ever cost in *two*.”

Chap. xiv, ver. 8.—She hath done what she could.

At a meeting held, with the view of forming an auxiliary society in aid of the Wesleyan mission, the following anecdote was related by one of the speakers;—A woman of Wakefield, well known to be in very needy circumstances, offered to subscribe a

penny a-week to the missionary fund. "Surely you," said one, "are too poor to afford this?" She replied, "I spin so many hanks of yarn for a maintenance: I will spin ONE MORE, and that will be a penny for the society." "I would rather," said the speaker, "see that hank suspended in the poor woman's cottage,—a token of her zeal for the triumph of the Gospel,—than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!"

Chap. xiv, ver. 20.—And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

After Archbishop Cranmer had been condemned, in the beginning of Queen Mary's reign, to suffer death, they proceeded afterwards to degrade him. To make him appear as ridiculous as possible, they put on him an episcopal habit made of canvas and old rags; Bonner, in the meantime, by way of insult and mockery, calling him *Mr. Canterbury*, and such like. He bore all with his wonted fortitude and patience; telling them, the degradation gave him no concern, for he had long despised these ornaments. When they had stript him of all his habits, they put upon his jacket an old gown, threadbare and ill-shaped, and a townsman's cap, and so delivered him to the secular power, to be carried back to prison, where he was kept entirely destitute of money, and totally secluded from his friends. Such was the iniquity of the times, that a gentleman who gave him a little money to buy some provisions, narrowly escaped being brought to trial for it.

Chap. xvi, ver. 15.—And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

"I hope," says Mr. Knill of Petersburg, in a let-

ter, "the subject of devoting ourselves and our children to God and to his service, will be more thought of, and more acted upon, than it has been hitherto. I am more and more convinced, that if St. Paul had ever preached from, 'Go ye into all the world, and preach the Gospel to every creature,' he would have laid great stress on the word 'go.' On your peril, do not substitute another word for 'go.' Preach is a good word. Direct is a good word. Collect is a good word. Give is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are so engaged, but still lay the stress on the word 'go;' for 'how can they hear without a preacher, and how can they preach except they be sent?' Six hundred millions of the human race are perishing, and there are perhaps thirty among all the Christians in Britain, who at this moment are preparing to 'go.' Alas! my hand shakes, and my heart trembles. 'Is this thy kindness to thy friend?'"

Chap. xvi, ver. 20.—And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Arnobius, a heathen philosopher, who became a Christian speaking of the power which the Christian faith had over the minds of men, says, "Who would not believe it, when he sees in how short a time it has conquered so great knowledge? Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, have thrown up those opinions which but a little before they held, and have embraced the doctrines of the Gospel?"

"Though but of yesterday," said Tertullian, "yet have we filled your cities, islands, castles, corporations, councils, your armies themselves, your tribes, companies, the palace, the senate, and courts of justice; only your temples have we left you free."

LUKE.

Chap. i, ver. 3.—It seemeth good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

Mr. Hill, missionary at Berhampore, on one occasion distributed a number of tracts. He farther states, "I had reserved a Gospel of Luke to use on the way, if occasion should require; but a man followed me, and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse reins, and said, "Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone.—Here, Sir, what is this Mungal Somachar?" "Good news"—"What is this Luke?" "Luke is the man's name who wrote this book"—"Kurtrick—what is that?" "Written; and the whole sentence means, The Gospel written by Luke."—"Who was Luke?" "He was a man acquainted with all which the Lord Jesus Christ did and said on earth, with the reason of Christ's coming into the world, and with the manner of his death; and these are the things contained in this book."—"That will do, Sir; now I shall understand what I read." I left him, and prayed that the Lord would give him understanding."

Chap. i, ver. 79.—To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

Mr. Benn of Highgate, had been long and heavily afflicted with an asthma, which terminated his valuable life, ere, to human appearance, he had reached its meridian. The evening before his departure, he desired all his children to come into his chamber; and placing them around his dying bed, thus addressed

them:—"You all know that I am soon going to be transplanted out of this world into a better. I hope I shall there be permitted to watch over you, and I trust that you are walking the same road, and will soon follow me. You all know *the road*; great pains have been taken to show it to you. Where is it to be found?" The children all instantly replied, "in the Bible." The dying parent proceeded. "Keep hold of that chain; it will never mislead you. When you are in doubt, whether this or that be right, ask your Bible; see if your Saviour would have done so."

Chap. ii, ver. 10, 11.—And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

In the year 1753, Mr. Lindley Murray was placed in a good school in the city of New-York. A very strong, and, he thought, beneficial impression was made upon his mind about this period, (in his eighth or ninth year,) by a piece which was given him to write. The sheet was decorated with a framework of "pleasing figures," in the center of which he was to transcribe the visit and salutation of the angels to the shepherds of Bethlehem. To use his own words, "the beauty of the sheet, the property I was to have in it, and the distinction which I expected from performing the work in a handsome manner, prepared my mind for relishing the solemn narrative, and the interesting language of the angels to the shepherds. The impression was so strong and delightful, that it has often occurred to me through life with great satisfaction; and, at this hour, it is remembered with pleasure. If parents and others who have the care of young persons, would be studious to seize occasions of presenting the Holy Scriptures to them under favorable and inviting points of view, it would probably

be attended with the happiest effects. A veneration for these sacred volumes, and a pleasure in perusing them, may be excited by agreeable and interesting associations; and these impressions, thus early made, there is reason to believe, would accompany the mind through the whole of life."

Chap. ii, ver. 29, 30.—Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.

Mr. Hervey, when dying, expressed his gratitude to his physician for his visits, though it had been long out of the power of medicine to cure him. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words: "*Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word; for mine eyes have seen thy precious salvation.*" Here, doctor, is my cordial: what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this now supports me." About three o'clock he said, "The great conflict is over;—now all is done." After which he scarcely spoke any other word intelligibly, except twice or thrice, *precious salvation!* and then leaning his head against the side of the chair on which he sat, he shut his eyes, and on Christmas day, the 25th of December, 1758, between four and five in the afternoon, fell asleep in Jesus.

Chap. iii, ver. 14.—And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Two British officers led their troops against a set-

tlement of the enemy in America. One of them, named Butler, entering a house, the mistress of which was lying in child-bed, he ordered mother and child to be killed. At that moment, the other officer following him, cried out,—“What, kill a woman and child! No. That child is not an enemy of the king, or friend of the congress. Long before he can do evil, the dispute will be settled.” He then set a guard at the door, and saved both mother and child.

Chap. iii, ver. 19.—But Herod the tetrarch, being reproved by him for Herodias his brother Philip’s wife, and for all the evils which Herod had done, &c.

The Rev. Mr. W—— was travelling in a stage coach, in company with the Hon. Capt. N——, who, though he was in other respects as agreeable as he was intelligent, frequently indulged in taking the name of God in vain. Mr. W——, in a dignified and affectionate manner, reproved him. So far from being offended, Captain N—— formed an esteem for him, which time did not destroy. And when the vicarage of T——, which was in his gift, became vacant, he unsolicitedly gave it to his faithful monitor.

Chap. iv, ver. 18, 19.—The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised: To preach the acceptable year of the Lord.

The biographer of Mr. Elliot, the missionary, says of him, “He liked no preaching but what had been well studied; and he would very much commend a sermon which he could perceive had required some good thinking and reading in the author of it. I have heard

him thus express himself: 'Brother, there was oil required for the service of the sanctuary; but it was to be beaten oil; I praise God that I saw your oil so well beaten to-day: the Lord help us always, by good study, to beat our oil, that there may be no knots in our sermons left undissolved, and that there may be a clear light thereby given to the house of God!' He likewise looked for something in a sermon beside and beyond the mere study of man; he was for having the *Spirit of God* breathing in it, and with it; and he was for speaking those things from those impressions, and with those affections, which might compel the hearer to say, *The Spirit of God was here!* I have heard him complain, "It is a sad thing, when a sermon shall have this one thing, *the Spirit of God*, wanting in it."

Chap. v, ver. 26.—And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Dr. Philip, in a late speech at the anniversary of the London Missionary Society, alludes to a remark made by Mr. Newton—"When I get to heaven, I shall see three wonders there;—the first wonder will be to see many people there whom I did not expect to see—the second wonder will be to miss many people whom I did expect to see—and the third, and greatest wonder of all, will be to find myself there." "I have also," says Dr. P. "seen three wonders; I have seen men of great wealth, and of great talents, who have had many opportunities of forwarding the cause of God, do nothing; I have seen many humble and despised individuals, but whose hearts were right with God, do wonders; but the greatest wonder of all is to find that so humble an individual as I am, should have been at all useful in the work. I take nothing unto myself but shame and humility before God."

Chap. vi, ver. 22.—Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Six students were expelled the University of Oxford in 1768, for praying, reading, and expounding the Scriptures in a private house. Mr. ——— defended their doctrines from the thirty-nine articles of the established church, and spoke in the highest terms of the piety and exemplariness of their lives; but his motion was overruled, and sentence pronounced against them: Dr. ———, one of the heads of the houses present, observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little. What a state must religion have been in at Oxford, that out of so many hundred students, only six should be found guilty of such a pretended crime!

Chap. vi, ver. 27.—But I say unto you which hear, love your enemies, do good to them which hate you.

A person who had done Sir Matthew Hale a great injury, came afterwards to him for his advice in the settlement of his estate. Sir Matthew gave his advice very frankly to him, but would accept of no fee for it; and thereby showed, both that he could forgive as a Christian, and that he had the spirit of a gentleman in him, not to take money of one who had wronged him so grievously. When he was asked by one how he could use a man so kindly who had wronged him so much, his answer was, He thanked God, he had learned to forget injuries.

Chap. vii, ver. 2, 3.—And a certain centurion's servant, who was dear unto him, was

sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

"I remember," says Dr. Doddridge, in his *Life of Colonel Gardiner*, "I had once occasion to visit one of his dragoons in his last illness at Harborough, and I found the man upon the borders of eternity; a circumstance, which, as he apprehended it himself, must add some peculiar weight and credibility to his discourse. And he then told me, in his Colonel's absence, that he questioned not but he should have everlasting reason to bless God on Colonel Gardiner's account; for he had been a father to him in all his interests, both temporal and spiritual. He added, that he had visited him almost every day during his illness, with religious advice and instruction, as well as taken care that he should want nothing that might conduce to the recovery of his health. And he did not speak of this as the result of any particular attachment to him, but as the manner in which he was accustomed to treat those under his command."

Chap. vii, ver. 12.—Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her.

It is recorded of the late Countess of Huntingdon, who afterwards so warmly espoused the cause of God and his truth, that in her early youth, when about nine years old, the sight of a corpse about her own age, carried to the grave, induced her to attend the funeral, and then the first impression of deep seriousness respecting an eternal world laid hold of her conscience. With many tears, she cried earnestly on the spot to God, that whenever he was pleased to call her hence, He would deliver her from all her fears, and

give her a happy departure; she often afterwards visited the grave of this young person, and always preserved a lively sense of the affecting scene.

Chap. viii, ver. 2.—And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

Mr. Romaine had been chosen to the rectory of Blackfriars, in 1764, but by the opposition of some who were unfriendly to the Gospel, was kept out of the pulpit till early in the year 1766, when the Lord Chancellor, to the unexpressible joy of thousands, terminated the dispute in his favor. His election is said to have been principally owing to the influence of a publican. Mr. Romaine being informed of this circumstance, we are told, waited upon him to thank him for the zeal he had shown on that occasion. "Indeed, sir," he replied, "I am more indebted to you than you to me, for you have made my wife, who was one of the worst, the best woman in the world."

Chap. viii, ver. 24, 25.—And they came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, Where is your faith?

Some years ago, an officer in the army, who was a pious man, was drafted abroad with his regiment. He accordingly embarked, with his wife and children.—They had not been many days at sea, when a violent storm arose, which threatened the destruction of the ship, and the loss of all their lives. Consternation and terror prevailed among the crew and passengers; his wife also was greatly alarmed. In the midst of all he was perfectly calm and composed: his wife observing this, began to upbraid him with want of affection to her and his children, urging, that if he was not

concerned for his own safety, he ought to be for theirs. He made no reply, but immediately left the cabin, to which he returned in a short time with his sword drawn in his hand, and with a stern countenance pointed it to her breast; but she smiling, did not appear at all disconcerted or afraid. "What!" said he, "are you not afraid when a drawn sword is at your breast?" "No," answered she, "not when I know that it is in the hand of him who loves me." "And would you have me," replied he, "to be afraid of this storm and tempest, when I know it to be in the hand of my heavenly Father who loves me?"

Chap. ix, ver. 7.—Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead.

Some one was saying before Henry IV, of France, "how happy kings were." "They are not," replied he, "so happy as you imagine them to be. Kings are either bad or good men. If they are bad men, they bear within themselves their own plague and torment. If they are good men, they find from other people a thousand causes of uneasiness and affliction. A good king feels the misfortunes of all his subjects; and in a great kingdom, what innumerable sources are there of affliction!"

Chap. ix, ver. 60.—And Jesus said unto him, let the dead bury their dead; but go thou and preach the kingdom of God.

A serious person, who could speak Irish, travelling in the neighborhood of one of the schools, casually entered into conversation with a poor woman, and to his surprise found her rejoicing in the truth. Asking her how she had attained that knowledge, she said it was by her son reading to her the New Will; so they call the New Testament. She could not read, she said, but she understood better than he. He was just

reading that passage, "Let the dead bury their dead," when he asked, "Mother, how can this be?" "Why boy," says she, "you know you read lately, that we are all dead in trespasses and sins; now our Saviour means, let the spiritually dead bury their dead friends; but you must tell persons of me (that is, preach the Gospel.)"

Chap. x, ver. 6.—And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

A pious minister, conceiving that all his labors among the people of his charge were wholly in vain, was so extremely grieved and dejected, that he determined to leave his flock, and to preach his farewell sermon; but he was suddenly struck with the words, Luke x, 6. "And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." He felt as if his Lord and Master had addressed him thus: "Ungrateful servant, art thou not satisfied with my promise, that my despised peace shall return to you again? Go on then to proclaim peace." Which accordingly he did, with renewed vigor and zeal.

Chap. x, ver. 21.—In that hour Jesus rejoiced in spirit, and said, I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

A pious minister gives the following account of a poor deranged woman, whose case appears to illustrate the sovereignty of divine grace.—"She was a pauper, who usually claimed to herself the title of Lady Pitreavie, and was well known in my neighborhood by that name. Shortly after I came here,

one of my hearers, who knew she had been in my meeting house, said to her, 'Well lady, what do you think of our minister?' She replied, with great energy, 'Your minister! why, I think so much of his Master, that I think little of him in comparison.' Passing by her one day, she accosted me, 'Mr. B——, I must have you and Mr. H—— to meet with me some day, that I may get my titles to the house of Pitreavie settled.' I said to her, 'Lady, the best house which you can now possess is the house eternal in the heavens.' She made answer, 'True, but the more evidence I have of a title to a house eternal in the heavens, the better right have I to a house on earth.' On another occasion, on my addressing her, 'How are you to-day, lady?' she answered, 'Whether do you mean as I am in myself, or as I am in Christ?' I told her she might take it either way.—'If,' said she, 'you mean how am I as in myself, I am a poor sinner; but if you mean how am I as in Christ, I answer, I am complete in him.'"

Chap. xi, ver. 4.—And lead us not into temptation, but deliver us from evil.

"He that is not satisfied," says Bishop Wilson, "that plays are an unlawful diversion, let him, *if he dare*, offer up this prayer to God *before he goes*, "Lord, lead me not into temptation, and bless me in what I am now to be employed." There are many other occupations and amusements, in which the same advice is worth attending to.

Chap. xi, ver. 52.—Wo unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

A few years ago, a pilot in Quebec, a Roman Catholic, who cared nothing at all about religion, picked up an old Bible which had been cast ashore from the wreck of a ship. He read it through; and it opened

his eyes so much, that he could not forbear disputing with his priest upon certain points in religion. The priest was much surprised to hear him so knowing, and enquired how he had received his information: upon which the pilot showed him his Bible. The priest declared it was not a fit book for him to read, and desired he would give it into his charge. This the pilot refused, and the priest threatened to write to the bishop, and have him excommunicated as a heretic. But finding that neither threats nor entreaties had any effect, he requested he would just keep it to himself, and let none of his neighbors know he had such a book. The old pilot declared that he considered the finding of that book the happiest event in his life, in consequence of the comfort which he received from perusing it.

Chap. xii, ver. 20.—But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

John Cameron, bishop of Glasgow, was so given to covetousness, extortion, violence, and oppression, especially upon his own tenants and vassals, that he would scarcely afford them bread to eat, or clothes to cover their nakedness. But the night before Christmas day, and in the midst of all his cruelties, as he lay in bed at his house in Lockwood, he heard a voice, summoning him to appear before the tribunal of Christ, and give an account of his actions. Being terrified with this notice, and the pangs of a guilty conscience, he called up his servants, commanding them to bring lights, and stay in the room with him. He himself took a book in his hand, and began to read, but the voice being heard a second time, struck all the servants with horror. The same voice repeating the summons a third time, and with a louder and more dreadful accent, the bishop, after a lamentable and frightful groan, was found dead in his bed, with

his tongue hanging out of his mouth, a dreadful spectacle to all beholders. This relation is made by the celebrated historian Buchanan, who records it as a remarkable example of God's judgment against the sin of oppression.

Chap. xii, ver. 43.—Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

Mr. Carter once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind him, and with a blushing countenance said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when he cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

Chap. xiii, ver. 6, 7, 8, 9.—He spake also this parable: A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well; and if not, then after that thou shalt cut it down.

"When a palm-tree refuses to bear," says the Arab author of a Treatise on Agriculture, "the owner of it, armed with a hatchet, comes to visit it, in company with another person. He then begins, by observing aloud to his friend, in order that the date-tree should

hear him, 'I am going to cut down this worthless tree, since it no longer bears me any fruit.'—'Have a care what you do, brother,' returns his companion; 'I should advise you to do no such thing, for I will venture to predict, that this year your tree will be covered with fruit.' 'No, no,' replies the owner, 'I am determined to cut it down; for I am certain it will produce me nothing;' and then, approaching the tree, he proceeds to give it two or three strokes with his hatchet. 'Pray, now, I entreat you to desist,' says the mediator, holding back the arm of the proprietor, 'do but observe what a fine tree it is, and have patience but for this one season more; should it fail after that to bear you any fruit, you may then do with it just what you please.' The owner of the tree then allows himself to be persuaded, and retires without proceeding to any further extremities. But the threat and the few strokes inflicted with the hatchet, have always, it is said, the desired effect; and the terrified palm-tree produces the same year a most abundant supply of fine dates."

Chap. xiii, ver. 28.—There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

"One day," says Mrs. Alice Gabriel, speaking of her early years, "when I was returning home, I saw my dear mother sitting on a bank in the orchard, weeping bitterly. I thought she was weeping on account of my father's death. I went to her, and asked, why she wept so? Her answer was, 'I may well weep, to see my children taking the kingdom of heaven by violence, while I myself shall be shut out!' I was glad to hear her express her concern after salvation; and, as well as I was able, I pointed her to the Lamb of God which taketh away the sin of the world, begging her to seek him by secret prayer;

and I do believe, from that time, the Lord carried on the work of grace in her soul."

Chap. xiv, ver. 5—Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

A man belonging to one of the South Sea islands, came to the missionaries at a Monday evening meeting, and said his mind was troubled, as he feared he had done wrong. He was asked in what respect; when he answered, that on the preceding day, which was the Sabbath, when returning from public worship, he observed that the tide, having risen higher than usual, had washed out to sea a large pair of double canoes, which he had left on the beach. At first he thought of taking a smaller canoe, fetching back the larger ones, and fixing them in a place of security; but while he was deliberating, it occurred to his recollection that it was the Sabbath, and that the Scriptures prohibited any work. He therefore allowed the canoes to drift towards the reef, until they were broken on the rocks. But, he added, though he did not work on the Sabbath, his mind was troubled on account of the loss he had sustained, and that he thought was wrong. He was immediately told that he would have done right, had he fetched the canoes to the shore on the Sabbath. While these scruples, to a person of enlarged information, will appear unnecessary, the conscientious feeling which they manifest ought to be respected.

Chap. xiv, ver. 11.—For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

In the evening of the day Sir Eardley Wilmot kissed his Majesty's hands on being appointed chief justice, one of his sons, a youth of seventeen, attended him to his bed side. "Now," said he, "my son, I will tell you a secret worth your knowing and remembering.

The elevation I have met with in life, particularly this last instance of it, has not been owing to any superior merit or abilities, but to my *humility*; to my not having set up myself above others, and to an uniform endeavor to pass through life void of offence towards God and man."

Chap. xv, ver. 7.—I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Mahomed Rahem, a Persian, having been asked respecting the change that had taken place in his religious sentiments, gave the following account:—"In the year 1223 of the Hegira, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behavior towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally, to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a conviction, that the

young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation,—the memory of it will never fade from the tablet of my mind,—sealed my conversion. He gave me a book,—it has ever been my constant companion; the study of it has formed my most delightful occupation,—its contents have often consoled me. Upon this he put into my hands a copy of the New Testament in Persian; on one of the blank leaves was written:—

‘THERE IS JOY IN HEAVEN OVER ONE SINNER
THAT REPENTETH.

HENRY MARTYN.’”

Chap. xv, ver. 12, 13.—And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

The late Admiral Williams, when young, was gay, and so addicted to expensive pleasures, that no remonstrances had the power to reclaim him, being so enamored with ruinous folly. When his father died, he joined the rest of the family to hear the will read. His name did not occur among those of the other children, and he looked upon the omission as a testimony of his father's resentment against him: At the close of it, however, he found himself brought in as residuary legatee, or, who was to receive all that remained of his father's property, after paying the other legacies, in these words:—"all the rest of my estates and effects I leave to my son Peer Williams, knowing that he will spend it all." On hearing this, the young gentleman burst into tears: "My father," said he, "has touched the right string, and his reproach shall not be thrown away." From that time he altered

his conduct, and became an ornament to his profession.

Chap. xvi, ver. 2.—And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

A wealthy but niggardly gentleman, was waited on by the advocates of a charitable institution, for which they solicited his aid, reminding him of the divine declaration, (Prov. xix, 17.) "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again." To this he replied, "The security, no doubt, is good, and the interest liberal; but I cannot give such long credit." Poor rich man! the day of payment was much nearer than he anticipated. Not a fortnight had elapsed, from his refusing to honor this claim of God upon his substance, before he received a summons with which he could not refuse to comply. It was, "This night thy soul shall be required of thee; then whose shall be those things which thou hast withheld?"

Chap. xvi, ver. 22, 23.—The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment.

A nobleman who lived in the neighborhood of the Rev. Mr. D——, one day asked him to dine with him. Before dinner they walked into the garden, and after viewing the various productions and rarities with which it abounded, his lordship exclaimed, "Well, Mr. D——, you see I want for nothing; I have all that my heart can wish for." As Mr. D—— made no reply, but appeared thoughtful, his lordship asked him the reason? "Why, my lord," said the good old man, "I have been thinking, that a man may have all these things, and go to hell after all." The words powerfully struck the nobleman, and, through the blessing of God, terminated in his conversion.

Chap. xvii, ver. 15, 16.—And one of them, when he saw him that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks ; and he was a Samaritan.

Admiral Bendbow, after many years of hard service, for he had only merit to recommend him, visited Shrewsbury, his native town ; and, on his arrival, proceeded to the house of his nativity, which was then occupied by people in no way related to him ; yet he entered the house as if it had been his own, walked up stairs, went into the room where he first drew breath, fell on his knees, and returned thanks to the great Disposer of events, for his protection and support through his past eventful life.

Chap. xvii, ver. 22.—And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

“A gay and thoughtless young man,” says Mr. Innes in his useful work on domestic duties, “who had often opposed a pious father’s wishes, by spending the Sabbath in idleness and folly, instead of accompanying his parents to the house of God, was taking a ride one Sabbath morning. After riding for some time at great speed, he suddenly pulled up his horse, while the animal, by stopping more suddenly than he expected, gave him such a sudden jerk, that it injured the spinal marrow ; and when he came to his father’s door, he had totally lost the use of the lower extremities of his body. He was lifted from his horse, and laid on that bed which was destined to prove to him the bed of death ; and there he had leisure to reflect on his ways. It was when in this situation I was asked to visit him, and he then discovered the deepest solicitude about the things that belonged to his eternal peace. He eagerly listened to the representation that was given him respecting

the evil of sin, its dreadful consequences, and the ground of hope to the guilty. He seemed much impressed with a sense of his need of pardoning mercy, and thankfully to receive it in the way that God hath revealed. Many parts of the conversations I had with him have now escaped my recollection, but some of his expressions I shall not easily forget. On one occasion, when referring to his past life, and finding himself now unable to attend public worship, he exclaimed, 'Oh! what would I give now for some of those Sabbaths which I formerly treated with contempt!' He seemed deeply to feel and to deplore his guilt in having so heinously misimproved the precious opportunities of waiting on the public ordinances of religion, which, in the day of health, he had enjoyed."

Chap. xviii, ver. 1.—And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

Mr. Elliot was eminent for prayer; and whenever any remarkable difficulty lay before him, he took the way of prayer, in order to encounter and overcome it; being of Dr. Preston's mind, "that when we would have any great things to be accomplished, the best policy is, to work by an engine which the world sees nothing of." When he heard any important news, he usually said, "Let us turn all this into prayer." And if he came to a house where he was intimately acquainted, he used frequently to say, "Come, let us not have a visit without a prayer. Let us, before we part, pray for the blessing of heaven on our family."

Chap. xviii, ver. 29, 30.—And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

A young person who had been a Sabbath scholar, went to live in a family in which religion was wholly neglected. On the other side of the street a pious family resided, who strictly observed the Sabbath.—The young woman perceived that the servants were allowed to attend public worship twice on the Lord's day, while she could not go once to church, as her master generally invited company to dinner on that day. She reminded her mistress of this circumstance, and requested she might go to chapel one part of the Sabbath. This was refused, on the ground that she could not be spared. She then resolved, that if any vacancy occurred in the family opposite, she would offer herself. This happening soon after, she waited upon the lady, who observed, "I am afraid that, as you have high wages where you now live, my place will not suit you, as I give but five pounds a year; but if you will come for that, I will try you." The young woman consented, and entered into the family. A gentleman visiting in the house, being made acquainted with the case, presented her with a Bible, on the blank leaf of which he wrote—Luke xviii, 29, 30. "Verily I say unto you, there is no man who hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Chap. xix, ver. 8.—And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold.

One of the Moorish Kings of Spain wished to build a pavilion on a field near his garden, and offered to purchase it of the woman to whom it belonged, but she could not consent to part with the inheritance of her fathers. The field was seized, and the building was erected. The poor woman complained to a *cadi*,

who promised to do all in his power to serve her. One day, while the king was in the field, the cadi came with an empty sack, and asked permission to fill it with the earth on which he was treading. He obtained leave, and when the sack was filled, he requested the king to complete his kindness, by assisting him to load his ass with it. The monarch laughed, and tried to lift it, but soon let it fall, complaining of its enormous weight. "It is however," said the cadi, "only a small part of the ground which thou hast wrested from one of thy subjects; how then wilt thou bear the weight of the whole field, when thou shalt appear before the Great Judge, laden with this iniquity?" The king thanked him for his reproof; and not only restored the field to its owner, but gave her the building which he had erected, and all the wealth which it contained.

Chap. xix, ver. 13. — And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

When Mr. Whitefield was last in America, Mr. Tennent paid him a visit, as he was passing through New-Jersey; and one day dined, with other ministers, at a gentleman's house. After dinner, Mr. W. adverted to the difficulties attending the Gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared the great consolation that in a short time his work would be done, when he should depart and be with Christ; he then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T. who sat next to Mr. W. in silence, and by his countenance discovered but little pleasure in the conversation. — On which Mr. W. tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us, do you not rejoice to think that your time so near at hand, when you will be called home?"

Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and serve my master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard, I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do master, let me return home, and be discharged from this hard service?' What would I say? why, that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home."

Chap. xx, ver. 15, 16.—So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.

The awful calamities that came on the Jews, soon after our Saviour's ascension, are well known, and furnish a dreadful illustration of the above passage. At the passover, when it was supposed there were upwards of two millions of people in the city of Jerusalem, the Romans surrounded it with their armies, and cast trenches, and raised walls round it, in order that none might escape. Fierce factions raged within, and destroyed one another. Titus, the Roman

general, earnestly endeavored to persuade the Jews to an advantageous surrender, but they scorned every proposal. From extremity of famine, they were compelled to feed on human flesh, and even noble women were known to murder and devour their own children. Numbers were carried off by the pestilence. After a siege of six months, the city was taken; and, provoked by their obstinacy, the Romans made terrible havoc among the inhabitants. The temple was burnt to ashes, and its very foundations ploughed up. In Jerusalem alone, 1,100,000 are said to have perished by the sword, famine, and pestilence, besides multitudes who were destroyed in various parts of the country.

Chap. xx, ver. 24, 25.—Show me a penny. Whose image and superscription hath it? They answered and said, Cesar's. And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

The preparing and circulating of counterfeit coin, is undoubtedly among the worst species of fraud. In the following instance, the reading of the Scriptures, by the divine blessing, proved an effectual check to this iniquitous practice.

Some time ago, a man travelling in Ireland, being benighted, opened a cabin door, and requested permission to lodge there, which was granted. The poor man who inhabited the house, was, according to his usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading, and having prayed, the family retired to rest. In the morning, the same thing again took place, which seemed to excite the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wicked purpose of passing bad money: That he brought with

him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but that what he had heard in the cabin, had made such an impression on his mind, that he had resolved that it should be the last. He then took out of his pocket a small bag, containing the counterfeits, and threw it into the fire.

Chap. xxi, ver. 2, 3, 4.—And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

The Rev. Dr. Dickson, of Edinburgh, at the Anniversary of the London Missionary Society in 1829, related the following anecdote:—"Once when I was soliciting contributions," says the doctor, "on behalf of the Scottish Missionary Society, I preached in Paisley. The next day, I was met by an old and meanly dressed woman, who asked me how I was. I replied, I did not know who she was. She answered, "Sir, I heard you preach yesterday. I was out of work four days, but Providence relieved me. Now, I do not like to be present at a missionary meeting when I have nothing to give; so I went to some friends, and told them what you had said; so one gave me 6d. another 4d. and another 1d. and several others one half-penny each, making altogether 19½d. I could do nothing less to show my gratitude to God, for the straits from which he has relieved me." I thought more of that nineteenpence half-penny than of the tens and fifties of pounds I had previously received; for it is the spirit with which it is given that sanctifies the gift. If, then, God has prospered you more than formerly, I entreat you to act in the spirit of the poor woman of Paisley; and not only to

cheer the hearts of the Christian directors of this institution, but to enable them to cheer the hearts of the millions of human beings, who, but for you, may never hear of the way to eternal life."

Chap. xxi, ver. 34.—And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

In that part of the country of the Grisons, which adjoins to the state of Venice, formerly stood the ancient town of Pleuers, built on a rising ground near the foot of a mountain. The situation was considered healthy; the gardens were delightful; and hither the neighboring gentry used to come on Sabbath, and spend the day in all manner of riot and debauchery. Their voluptuousness was great, and the enormity of their crimes was aggravated by their abuse of the blessings of Divine Providence. A lady told Bishop Burnet, that she had heard her mother often repeat some passages of a Protestant minister's sermons, who preached in a little church in the neighborhood of the place. He intimated in his discourse, that nothing but a timely repentance, and the forsaking of their evil ways, would screen them from divine justice, which would soon be executed upon them in a most signal manner. This was good advice, but, alas! it was slighted, and the people continued to go on in the same manner as before.

On the 25th of August, 1618, an inhabitant came, and told them to be gone, for he saw the mountain cleaving, and that it would soon fall upon them; but he was only laughed at. He had a daughter, whom he persuaded to leave all, and go along with him: but, when she had got out of the town, she recollected that she had not locked the door of a room in which she had left several things of value; she accordingly went back; but in the mean time the mountain fell, and she was buried in the ruins, together with every per-

son there present; not one escaping. The fall of the mountain choking up the river that ran near the bottom, first spread the alarm over the neighboring country. "I could hear no particular character," says Bishop Burnet, "of the man who escaped, so I must leave the secret reason of so singular preservation to the great discovery at the last day, when those steps of Divine Providence, which we cannot now account for, will be disclosed."

Chap. xxii, ver. 20.—Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

"In the twelfth year of my age," says Mr. Robert Blair, in giving account of his life, "the supper of the Lord having been celebrated in Irvine, I was admirably taken with the sermon; and, my spirit having been likewise greatly ravished with the first exhortation at the table, I earnestly desired to communicate; but having got breakfast, I durst not, for it was then a generally received opinion, that the sacrament behoved to be received fasting; and, being also greatly moved with the second exhortation, I secretly lamented that my bodily breakfast should bereave me of a soul banquet; but observing these words "after supper," in the third exhortation, I thus reasoned with myself: Did Christ and his disciples celebrate this sacrament after supper, and can it be a fault in me to celebrate the same after breakfast? Sure it can be none; and so I sat down at the next table, and communicated. This was the Lord's work to his poor child, to make me his covenanted and sealed servant."

Chap. xxii, ver. 35.—And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Mr. Mason was an acting magistrate for the county of Surrey; an excellent man, and the author of many evangelical works. In reference to the preceding

passage, he says, "These were precious words to me. With tears of thankfulness I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased God to call me by his grace, and make me happy in his love, my name was cast out as evil—friends became foes—their hands were against me—they withdrew their favors from me, and derided me—under narrow circumstances, tender feelings for a large family, carnal reasonings of my corrupt nature, and strong temptations from the enemy, I was sore distressed. But the Lord was gracious; and often did he bring this text to my mind, *lackedst thou any thing?* I was constrained with gratitude to reply, *nothing, Lord.* Christ is a most precious Master to serve! I have proved it." Thus too shall all his servants have to say. Let us then, under the darkest dispensations of his providence, trust in him, and not be afraid.

Chap. xxiii, ver. 34.—Then said Jesus, Father, forgive them; for they know not what they do.

A wealthy merchant, in America, lately gave the following account:—As he was standing at his door, a venerable grey-headed man approached him, and asked an alms. He answered him with severity, and demanded why he lived so useless a life. The beggar answered, that "age disabled him for labor, and he had committed himself to the providence of God, and the kindness of good people." The rich man was at this time an infidel. He ordered the old man to depart, at the same time casting some reflections on the providence of God. The venerable beggar descended the steps, and kneeling at the bottom, audibly offered up the following prayer:—"Oh my gracious God, I thank thee that my bread and water are sure; but I pray thee, in thy intercession above, to remember this man; he hath reflected on thy providence. Father! forgive him, he knows not what he saith." Thus the present scene ended. The words, "Father! forgive him, he knows not what he saith,"

constantly rung in the ears of the rich man. He was much disconcerted during the following night. The next day, being called on business to a neighboring town, he overtook the old man on the road. As he afterwards confessed, the sight almost petrified him with guilt and fear. He dismounted, when an interesting conversation ensued. At the close of it, the old man remarked:—"Yesterday, I was hungry, and called at the door of a rich man. He was angry, and told me he did not believe in the providence of God, and bid me depart; but at the next house I had a plentiful meal. And this, mark ye! was the house of a *poor woman*." The wealthy man confessed that at this moment he was pierced with a sense of guilt. He then gave some money to the poor man, of whom he never could hear afterwards; yet the sound of these words being impressed on his mind by the last interview—"He knows not what he saith"—never left him, till he was brought to Christian repentance.

Chap. xxiii, ver. 56.—And they rested the Sabbath-day, according to the commandment.

Southey, in his life of Wesley, tells us, that John Nelson, a methodist preacher, being once desired by his master's foreman to work on the Lord's day on the ground, that the king's business required dispatch, and that it was common to work on the Sabbath for his majesty, when any thing was wanted in a particular haste; Nelson boldly declared, "That he would not work upon the Sabbath for any man in the kingdom, except it were to quench fire, or something that required immediate help." "Religion," says the foreman, "has made you a rebel against the king." "No, sir," he replied, "it has made me a better subject than ever I was. The greatest enemies the king has, are Sabbath-breakers, swearers, drunkards, and whore-mongers; for these bring down God's judgments upon the king and country." He was told he

should lose his employment if he would not obey his orders; his answer was, "He would rather want bread, than wilfully offend God." The foreman swore, that he would be as mad as Whitefield, if he went on. "What hast thou done," said he, "that thou needest make so much ado about salvation? I always took thee to be as honest a man as I have in the work, and would have trusted thee with £500." "So you might," answered Nelson, "and not have lost one penny by me." "I have a worse opinion of thee now," said the foreman. "Master," rejoined he, "I have the odds of you, for I have a much worse opinion of myself than you can have." The issue, however, was, that the work was not pursued on the Sabbath; and Nelson rose in the good opinion of his employer, for having shown a sense of his duty as a Christian."

Chap. xxiv, ver. 27.—And, beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Dr. Cotton paid a visit to Dr. Young, author of the "Night Thoughts," about a fortnight before his last illness. The subject of conversation was "Newton on the Prophecies," when Dr. Young closed the conversation thus:—"My friend, there are two considerations upon which my faith in Christ is built, as upon a rock: The fall of man, the redemption of man, and the resurrection of man. These three cardinal articles of our religion are such as human ingenuity could never have invented; therefore they must be divine. The other argument is this: if the prophecies have been fulfilled, of which there is abundant demonstration, the Scriptures must be the word of God; and if the Scripture is the word of God, Christianity must be true."

Chap. xxiv, ver. 39.—Behold my hands and my feet, that it is I myself: handle me,

and see ; for a spirit hath not flesh and bones, as ye see me have.

In the account of Mr. Fox's last illness, the following circumstance is mentioned:—"It was in one of his morning conversations that he first expressed his persuasion that his disease would terminate fatally. Lord —— said, that he had made a party for Christmas, in the country, and that he had taken the liberty to include Mr. Fox in it without his knowledge. 'But it will be a new scene, sir,' added he, 'and I think you will approve of it.' 'I shall indeed be in a new scene by Christmas next,' said Mr. Fox. 'My Lord, what do you think of the state of the soul after death?' Lord ——, confounded, I believe, by the unexpected turn which Mr. Fox had given to the conversation, made no reply. Mr. Fox continued,—'That it is immortal, I am convinced. The existence of the Deity is a proof that spirit exists; why not therefore the soul of man? And if such an essence as the soul exists, by its nature it may exist for ever. I should have believed in the immortality of the soul, though Christianity had never existed; but how it acts as separated from the body, is beyond my capacity of judgment. This, however, I shall know by next Christmas.' Mrs. Fox here took his hand, and wept. Mr. Fox was much moved;—'I am happy,' said he, 'full of confidence; I may say, of certainty.'"

JOHN.

Chap. i, ver. 29.—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

A little boy, reading to his mother about the lion, in a book of natural history, said, "Mamma, the lion is a noble animal, but I love the lamb better; and I will tell you why I love it better; because Jesus

Christ is called the Lamb of God, which taketh away the sin of the world."

Chap. ii, ver. 6.—And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.

"The ruins of a church," says Dr. Clarke in his *Travels*, "are shown in this place, (Cana of Galilee,) which is said to have been erected over the spot where the marriage feast of Cana was celebrated. It is worthy of notice, that, walking among these ruins, we saw large massy *stone* water-pots, answering to the description given of the ancient vessels of the country; not preserved, or exhibited as relics, but lying about disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large *stone* pots, each holding from eighteen to twenty-seven gallons, was once common in the country."

Chap. ii, ver. 24, 25.—But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

A carrier in a large town in Yorkshire, heard his carter one day in the yard, swearing dreadfully at his horses. The carrier being a religious man, was shocked to hear the terrible oaths that resounded through the yard, and went up to the lad, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added; "*But if thou wilt swear, stop till thou get through the turnpike-gate on S— moor, where none but God and thyself can hear.*" He then put the *Swearer's Prayer* into his hand, and wished him a good morning. The poor fellow cracked his hip, and pursued his journey; but he could not get

over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say which he could not get out. At length, his master was so struck with his manner, that he asked him if he wanted any thing. "Ah! master," said he, "do you remember what you said to me about swearing, and the tract you gave me? I was thunderstruck. I went on the road, and I got through the turnpike, and reached S— moor; and there I thought, that though I was alone, yet God was with me; and I trembled to think how he had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance; I was afraid that he would strike me dead; and I thank God that I have been roused to seek after the salvation of my poor soul." The master, as may be supposed, was greatly rejoiced to hear the young man's confession; and it is gratifying to be able to add, that his diligent attendance on the means of grace, and the reformation in his conduct, give solid ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

Chap. iii, ver. 16.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

. Mr. Nott, missionary in the South Sea Islands, was on one occasion reading a portion of the Gospel of John to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again?" Mr. Nott read again the verse, "God so loved," &c, when the native

rose from his seat, and said, "Is that true? Can that be true? God love the world, when the world not love him. God so love the world, as to give his Son to die, that man might not die. Can that be true?" Mr. Nott again read the verse, "God so loved the world," &c, told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

Chap. iii, ver. 30.—He must increase, but I must decrease.

Mr. Venn, when removed to the obscurity of Yelling, never appeared to gain acceptance with the rude rustics amongst whom he sojourned; and at length, being incapable of much service, he was assisted by a curate from Wales, who attracted the people surprisingly. "Honest Evans," said he, "carries all before him." His family were a little jealous of this unexpected preference; but he rebuked them: "Carry me to hear him," said he, "God honors him, and I will honor him. Have you ever studied that text brother—'He must increase, but I must decrease?' 'A man can receive nothing, except it be given him from heaven.'"

Chap. iv, ver. 6, 7.—Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus said unto her, Give me to drink.

"When in the market place," says the Rev. Jonas King, missionary in Greece, "I saw several women who had water to sell: good water here is scarce; and brought from the monastery, which is a considerable distance from the city. As I passed by them, one of them asked me to drink; I told her that I had plenty of good water at my house: still, however, she asked me again if I would not drink. I replied, 'There is one who can give us water, of which if we drink, we shall never thirst. He that drinks of this water, will thirst again: but the other is the water of eternal life; and he who drinks of it, will thirst no more.' This reply, which I supposed would be understood, seemed to excite some wonder and curiosity; and several young men who were near, came round me to hear what I had said to the woman. One of the young men said, 'Sir, where is that water? We wish for it. Where is he who has it?' I said, 'Come with me to my house, and I will show you. It is Jesus Christ.' Still they did not seem to understand; and some said, 'He must be a physician; he will give us something which will prevent us from thirsting.' As many began to collect, I thought it best to go away; and returned to my lodgings. Several young men, however, followed me, and expressed a desire to know where that water, of which I had spoken, could be found: so I took the New Testament, and read to them a part of the fourth chapter of St. John's Gospel, from the fifth to the fifteenth verse: and gave them the book to carry with them to the market place to read the whole chapter, and explain what I had said to those who were desirous of knowing. 'Ah!' said one of them, after I had read the portion above mentioned, 'I perceive that he is speaking in a figure;' and went on explaining to the others what he supposed I intended to say."

Chap. iv, ver. 22.—Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Mr. Roby of Manchester, at the meeting of the British and Foreign Bible Society, introduced the following anecdote:—"A few of our collectors requested a merchant to become a subscriber. Pleading the hardness of the times, he declined subscribing, but offered them some refreshment. On their entering the parlor, a little boy about seven years of age, said, 'What are those gentlemen?' 'The friends of the Bible Society,' replied the father. 'Well,' said the child, (previously instructed by his mother,) 'I hope you will give them something.' The father still urged his inability. 'Where are these Bibles to be distributed?' said the boy. 'In our own country, and in the East,' replied the father. 'And did we not receive the Bible from the east?' 'Yes,' answered the father. 'Surely then,' said the child, 'we are bound in gratitude to return it. Papa, where is the guinea I gave you the other day to take care of? I should be glad to give them that.' The father was overcome, and made a *liberal contribution* !

Chap. v, ver. 24, 25.—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

The following examination took place on the fifth chapter of John's Gospel, in one of the schools of the Hibernian Society.—"I asked the meaning," says the visitor, "of the 24th verse. 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' A boy about thirteen years of age answered, 'Jesus said, He that heareth my words, and believeth on God the Father,

who sent me into this world, hath everlasting life.' I asked what was everlasting life. He answered, 'Heaven and glory for ever.' I asked what was the meaning of not coming into condemnation; and he said, 'Not to be condemned with the wicked to everlasting punishment, but to pass from death unto life, by believing in Jesus Christ.' I again asked what was the voice of the Son of God, mentioned in the 25th verse. He answered, 'The Scripture is the voice, and the dead in sins, that will hear the Scriptures which speak of Jesus, shall live for ever.' I also asked who was the Son of man mentioned in the 27th verse. He replied, 'Jesus was the son of man.' I said, How can Jesus be the Son of God and the Son of man? He answered, 'Because he came from heaven he was the Son of God, and because he was born of the Jews he was the Son of man.'"

Chap. v, ver. 39.—Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

A sermon having been preached for the Bible Society a number of years ago in England, the next day the poor people of the place brought their little contributions to the clergyman's house. A little girl, four or five years old, accompanied her elder sister; and after listening with eager attention to all that passed, at last cried out, "I will go for my money too, that I will." The clergyman, thinking that so young a child could not understand the meaning of what had been said, asked her what she wanted to do with her money. "To give it to you," she replied, "that you may buy Bibles for the poor negroes." "But what good will the Bible do them, my dear?" "Oh, it will tell them all about Jesus Christ; and how to get to heaven.—So be sure to buy Bibles with my money, and send them to the poor black men," she added, with great earnestness, and tears in her eyes.

Chap. vi, ver 32.—Then Jesus said unto them, Verily, verily, I say unto you, Moses

gave you not that bread from heaven ; but my Father giveth you the true bread from heaven.

When the Rev. Ebenezer Erskine's doctrine was impugned, and his discourses complained of before the ecclesiastical courts, he was enabled to vindicate himself with great dignity and courage ; and expressions sometimes fell from his lips, which, for a time, overawed and confounded his enemies. On one occasion, at a meeting of the synod of Fife, according to the account of a respectable witness, when some members were denying the Father's gift of our Lord Jesus to sinners of mankind, he rose and said, " Moderator, our Lord Jesus says of himself, ' My Father giveth you the true bread from heaven.' This he uttered to a promiscuous multitude ; and let me see the man who dares to affirm that he said wrong !" This short speech, aided by the solemnity and energy with which it was delivered, made an uncommon impression on the synod, and on all that were present.

Chap. vi, ver. 37.—All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.

A clergyman was called to visit a poor dying woman, who was quite ignorant of the truth. After conversing with her on the depravity of human nature, and the way of salvation by Jesus Christ, that it was all of grace, and that there was no limitation as to person or state ; the woman listened to every word with great attention ; the tears began to trickle down her cheeks ; and at last she said, " I know nothing of the man of whom you have been speaking ;" immediately adding, " I was never brought up in the way of religion ; never taught to know a letter of a book, nor attend any place of worship." The clergyman visiting her the next day, began to discourse upon the suitableness, the ability, and willingness of Jesus to save perishing sinners. " And do you think,

sir," said she, "he will save such a vile wretch as I am?" He observed, the promise ran thus, "Him that cometh unto me I will in no wise cast out." Here she found a basis to rest on. Her knowledge of divine things rapidly increased; and her fervent devotions seemed now to be the perpetual breathings of her soul. She continued in this state about six weeks, soliciting the company of all Christian friends to converse and pray with her, giving evident marks of being a subject of that grace to which she had been so long a stranger.

Chap. vii, ver. 1.—After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

In Tournay, about 1544, a very noted professor of the Protestant religion, being earnestly sought after, had concealed himself so closely, that his persecutors were unable to discover where he was hid. Contrary, however, to the advice and entreaty of his wife and friends, he gave himself up, desirous of the glory of martyrdom; but being adjudged to be burnt, he recanted and abjured the faith, in order to be beheaded. The papists improved this, in order to decoy his fellow-sufferers to the like recantation; but they replied, "He had tempted God by rushing upon danger without a call, but they had to the utmost of their power shunned it, and hoped that since he had called them to suffer, he would support them under it." And it so happened, for they went to the fire in solemn pomp, and were consumed loudly singing the praise of God even in the flames, till their strength was exhausted. We are not to court sufferings; it is enough if we cheerfully endure them when, in the providence of God, we are called to it. Our Lord himself says to his disciples, "When they persecute you in this city, flee ye into another."

Chap. vii, ver. 45, 46.—Then came the officers to the chief priests and Pharisees; and

they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man.

Mr. Powell, a minister of the Gospel, being informed that an officer was come to apprehend him for preaching the Gospel, quietly resigned himself into his hands, requesting only that he might be permitted to join with his wife and children in prayer, before he was dragged to prison. With this request the officer complied, and the family being together, the officer was so struck with the ardent and tender prayers of this suffering servant of God for his family, for the church, and for his persecutors in particular, that he declared he would die rather than have a hand in apprehending such a man.

Chap. viii, ver. 24.—If ye believe not that I am he, ye shall die in your sins.

Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation: but just when they were decreeing new honors for him, and loading him with fresh applause, then the hour of his ignominy and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As if moved by magic, conscience started from her long slumbers, and unfolded before him the broad extended roll of all his crimes. Ah! whither shall he fly for relief? Fury and despair succeed each other by turns, and he has more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth if you will give me six months life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shall go with me;" and soon after expired.

Chap. ix, ver. 4.—I must work the works

of him that sent me, while it is day; the night cometh, when no man can work.

"Having some business," says Mr. Cecil, "to transact with a gentleman in the city, I called one day at his counting house; he begged I would call again, as I had so much more time to spend than he had, who was a man of business. 'An hour is nothing to you!' said he. 'You seem little to understand the nature of our profession. One hour of a clergyman's time rightly employed, sir, is worth more to him than all the gains of your merchandise.'"

Chap. ix, ver. 28. Then they reviled him, and said, Thou art his disciple: but we are Moses' disciples.

One day as Mr. Whitefield walked along, a sailor apparently a little intoxicated, but it would seem wishing to appear more so, stumbled in Mr. Whitefield's way, who, notwithstanding, took no notice of him; at length he so much interrupted the way as to prevent Mr. Whitefield getting forward. On which he took him by the shoulder, and thrust him to one side. "What do you mean?" said the sailor, "don't you know I am one of your disciples?" "I am afraid of that," replied the good man; "had you been one of my Master's, I should have had better hopes of you."

Chap. x, ver. 1.—Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

The celebrated Mr. Alexander Henderson, who lived in the seventeenth century, was presented by Archbishop Gladstones to the parish of Leuchars in Fife. His settlement was so unpopular, that on the day of ordination, the church doors were shut and secured by the people, so that the ministers who attended, together with the precentor, were obliged

to go in by the window. Shortly after, having heard of a communion in the neighborhood, at which the excellent Mr. Bruce was to be an assistant, he went thither secretly; and fearful of attracting notice, placed himself in a dark corner of the church, where he might not be readily seen or known. Mr. Bruce having come into the pulpit, paused for a little, as was his usual manner, a circumstance which excited Mr. Henderson's surprise; but it astonished him much more when he heard him read as his text, these very striking words, *He that entereth not in by the door, but climbeth up some other way, the same is a THIEF and a ROBBER*;—which words, by the blessing of God, and the effectual working of the Holy Spirit, took such hold on him at that very instant, and left such an impression on his heart afterwards, that they proved the very first means of his conversion unto Christ. Ever after he retained a great affection for Mr. Bruce, and used to make mention of him with marks of the highest respect.

Chap. x, ver. 3, 4, 5.—The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

“I have met with an illustration of a passage of Scripture,” says Mr. Hartley, missionary in Greece, “which interests me. Having had my attention directed last night to the words, John x, 3, ‘the sheep hear his voice, and he calleth his own sheep by name, &c. I asked my man if it was usual in Greece to give names to the sheep; he informed me that it was, and that the sheep obeyed the shepherd, when he called them by their names. This morning I had an opportunity of verifying the truth of this remark.

Passing a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience, which I had never before observed in any other animal. It is also true of the sheep in this country, that a stranger will they not follow, but will flee from him; for they know not the voice of strangers. The shepherd told me, that many of his sheep are still WILD; that they had not yet learned their names; but that, by teaching, they would all learn them. The others which knew their names, he called TAME. How natural an application to the state of the human race, does this description of the sheep admit of! The good shepherd laid down his life for his sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think, that even to those not yet in his fold, the words are applicable,—‘Them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.’”

Chap. xi, ver. 25.—Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

While a naval officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children, (by holding up its hand,) intimating that he wished to speak to the master. On going up to the child, who was past eight years of age, the master enquired what was the matter. “Massa,” he replied, with a look of horror and indignation, which the officer said he should never forget, and pointing to a little boy of the same age, who sat beside him, “Massa, this boy says he does not believe in th-

resurrection." "This is very bad," said the master; "but do you, my little fellow, addressing the young informer, believe in the resurrection yourself?" "Yes, Massa, I do." "But can you prove it from the Bible?" "Yes, Massa; Jesus says, '*I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;*' and in another place, '*Because I live, ye shall live also!*'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, '*I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God!*' And David says in one of his psalms, '*I shall be satisfied, when I awake with thy likeness.*'" But are you sure these passages are in the Bible? Here is a Bible, point them out to us. The little boy instantly turned up all the passages and read them aloud.

Chap. xi, ver. 57.—Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

Mr. Gilbert Rule was a minister of Alnwick in Northumberland during the time of the persecution. When he was forced to leave his charge at Alnwick, he went to Berwick, where he practised surgery for the support of his family. His enemies continued their persecutions. They engaged some of the baser sort to way-lay him. That he might be brought into this snare, a messenger was dispatched at midnight to request him to visit a person in the country whom he should represent as very ill. The good man expressed so much sympathy for the sick person, and showed such readiness to run to his relief, though at midnight, that the messenger's heart relented, (for he was privy to the plot,) and was so filled with remorse, that he discovered the whole affair to Mr. Rule, which happily prevented his meeting a premature death.

Chap. xii, ver. 18.—He that eateth bread with me, hath lifted up his heel against me.

Anne Askew, the second daughter of Sir William Askew of Kelsey in Lincolnshire, was married against her inclination to a gentleman who had nothing to recommend him but his fortune, and who was a most bigoted papist. No sooner was he convinced that his wife favored the Reformation, than, at the priest's instigation, he drove her from his house, though she had borne him two children, and her conduct was unexceptionable. Abandoned by her husband, she came up to London, in order to procure a divorce, and to make herself known to that part of the court who professed to be favorers of Protestantism; but as Henry VIII, with consent of Parliament, had just enacted the law of the Six Articles, commonly called the Bloody Statute, she was cruelly betrayed by her own husband, taken into custody, and examined concerning her faith: when, after suffering various acts of cruelty, she was condemned and burnt.

Chap. xii, ver. 35.—Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

From the notion which some entertained of *St. Columba* being able to foretell future events, a man asked him one day, how long he had to live. "If your curiosity on that head could be satisfied," said the saint, "it could be of no use to you. But it is only God, who appoints the days of man, that knows when they are to terminate. Our business is to do our duty, not to pry into our destiny. God in mercy hath concealed from man the knowledge of his end. If he knew it was near, he would be disqualified for the duties of life; and if he knew it were distant he would delay his preparation. You should therefore be satisfied with knowing that it is certain; and the

safest way is to believe that it may be also near, and to make no delay in getting ready, lest it overtake, you unprepared."

Chap. xiii, ver. 17.—If ye know these things, happy are ye if ye do them.

Mr. Ellis having been engaged in conversation on religious subjects with the governor of Owhyhee, such as the resurrection of the body, &c, was asked by him, how he knew these things. "I asked for his Bible," says Mr. E. "and translated the passages which inculcate the doctrine of the resurrection, &c, and told him it was from that book we obtained all our knowledge of these things, and that it was the contents of that book which we had come to teach the people of Owhyhee. He then asked if all the people in our native countries were acquainted with the Bible. I answered, that from the abundant means of instruction there, the greater portion of the people had either read the book, or had in some other way become acquainted with its principal contents. He then said, How is it that such numbers of them swear, get intoxicated, and do so many things prohibited in that book? He was told, that there was a vast difference between knowing the word of God, and obeying it; and that it was most likely those persons knew their conduct was displeasing to God, yet persisted in it, because agreeable to their corrupt inclinations.

Chap. xiv, ver. 6.—Jesus said unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me.

Previous to his conversion, Mr. Cecil, one night lying in bed, was contemplating the case of his mother. "I see," said he, within himself, "two unquestionable facts: First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support derives from constantly retiring to her closet and

her Bible. Secondly, that she has a secret spring of comfort, of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such comfort in religion, why may not I attain it as well as my mother? I will immediately seek it of God." He instantly rose in his bed, and began to pray. But he was soon damped in his attempt, by recollecting that much of his mother's comfort seemed to arise from her faith in Christ. "Now," thought he, "this Christ I have ridiculed. He stands much in my way, and can form no part of my prayers." In utter confusion of mind, therefore, he lay down again. Next day, however, he continued to pray to the "Supreme Being," he began to consult books, and to attend preachers. His difficulties were gradually removed, and his objections answered, and his course of life began to amend. He now listened to the pious admonitions of his mother, which he had before affected to receive with pride and scorn; yet they fixed themselves in his heart like a barbed arrow: and, though the effects were at the time concealed from her observation, yet tears would fall from his eyes as he passed along the streets, from the impression she had left on his mind. Now he would discourse with her, and bear her without outrage; which led her to hope that a gracious principle was forming in his heart, and more especially as he then attended the preaching of the word. Thus he made some progress; but felt no small difficulty in separating from his favorite connections. Light, however, broke into his mind, till he gradually discovered that Jesus Christ, so far from "standing in his way," was the only way, the truth, and the life, to all that come unto God by him.

Chap. xiv, ver. 18.—I will not leave you comfortless; I will come to you.

The following circumstance occurred some years ago at Warrington, and is related by a gentleman of respectability: "About three weeks ago, two little

boys decently clothed, the eldest appearing about thirteen, and the youngest eleven, called at the lodging house for vagrants in this town, for a night's lodging; the keeper of the house very properly took them to the vagrant office to be examined, and if fit objects, to be relieved. The account they gave of themselves was extremely affecting. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever in one day carried off both father and mother leaving them orphans in a wide world, without a home and without friends. After the death of their parents, having an uncle in Liverpool, they resolved to throw themselves upon his protection. Tired therefore and faint, they arrived in this town on their way. Two bundles contained their little all; in the younger boy's was found a neatly covered and carefully preserved Bible. The keeper of the lodging house, addressing the little boy said, 'You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it.' No! replied he, the tears rolling down his cheeks, I will starve first. 'Why do you love the Bible so much?' He answered, 'No book has stood my friend so much as my Bible.' 'Why, what has your Bible done for you?' He answered, 'When I was a little boy, about seven years of age, I became a Sunday scholar in London: through the kind attention of my master, I soon learned to read my Bible; this Bible, young as I was, showed me that I was a sinner; it also pointed me to a Saviour, and I thank God that I found mercy at the hands of Christ, and I am not ashamed to confess him before the world. The Bible has been my support all the way from London: hungry and weary, often have I sat down by the way-side to read my Bible, and have found refreshment from it.' He was then asked, 'What will you do when you get to Liverpool, should your uncle refuse to take you in?' He replied, 'My Bible tells me, when my father and mother forsake me, then the Lord will take me up.'"

Chap. xv, ver. 2.—Every branch in me that beareth not fruit, he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

"I have heard Mr. Cecil mention, with much feeling," says his biographer, "many deep and secret conflicts of mind, with which he was exeroised, while at college; added to which, he had to meet many insults, which profligate men offer to piety. Under these impressions, he was one day walking in the physic gardens, where he observed a very fine pomegranate tree, cut almost through the stems near the root. On asking the gardener the reason of this, "Sir," said he; "this tree used to shoot so strong, that it bore nothing but leaves, I was therefore obliged to cut it in this manner; and, when it was almost cut through, then it began to bear plenty of fruit." The gardener's explanation of this act, conveyed a striking illustration to Mr. Cecil's mind, and he went back to his rooms comforted and instructed by this image.

Chap. xv, ver. 18, 19.—If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"I happened once," says Dr. Cotton Mather, "to be present in the room where a dying man could not leave the world until he had lamented to a minister (whom he had sent for on this account,) the unjust calumnies and injuries which he had often cast upon him. The minister asked the poor penitent what was the occasion of this abusive conduct; whether he had been imposed upon by any false report. The man made this answer, 'No, sir, it was merely this, I thought you were a good man, and that you did much good in the world, and therefore I hated you. Is it

possible, is it possible,' he added, 'for such a wretch to find pardon?'"

Chap. xvi, ver. 2.—They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

One of the most horrid circumstances attending the dreadful massacre of the protestants under Charles IX, of France, was, that when the news of this event reached Rome, Pope Gregory XIII, instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics!!

Chap. xvi, ver. 33.—In the world ye shall have tribulation.

Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about mid-day, where a large flock of sheep was feeding, and observing the shepherd sitting by the road side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect, "Well, shepherd, you look cheerful and contented, and I dare say, have very few cares to vex you. I, who am a man of pretty large property, cannot but look at such men as you with a kind of envy." "Why, sir," replied the shepherd, "'tis true I have not troubles like yours; and I could do well enough, was it not for that black ewe that you see yonder amongst my flock. I have often begged my master to kill, or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them: There, you see she's off, and they are all after her!"—"Ah, friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him, as well as me!"—The reader can make the application.

Chap. xvii, ver. 24.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me.

An excellent young minister, lately deceased, in the afternoon of the day on which he died, inquired what the hour was, and on being informed, said, "What would you think if I were in heaven to-night?" It was answered, "Then you will be with your Saviour, and see him face to face." His pale emaciated countenance seemed to beam with delight, and his faltering lips uttered, "Glory, glory, glory."

Chap. xviii, ver. 38.—Pilate saith unto him, What is truth?

Father Fulgentio, the friend and biographer of the celebrated Paul Sarpi, both of them secret friends to the progress of religious reformation, was once preaching upon Pilate's question, "What is truth?" He told the audience, that he had at last, after many searches, found it out; and holding forth a New Testament, said, "here it is, my friends," but added, sorrowfully, as he returned it to his pocket, "*It is a sealed book!*" It has been since the glory of the reformation to break the seal which priestcraft had imposed upon it, and to lay its blessed treasures open to the universal participation of mankind.

Chap. xviii, ver. 40.—Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Tremellius was a Jew, from whose heart the veil had been taken away, and who had been led by the Holy Spirit to acknowledge Jesus as the Messiah, and the Son of God.—The Jews, who had condemned our Saviour, had said, "Not this man, but Barabbas;" Tremellius, when near his end, glorying in Christ alone, and renouncing whatever came in competition with him, used very different words,—“Not Barabbas, but Jesus.”

Chap. xix, ver. 6.—When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him.

It is said of Dr. Robertson, the celebrated historian, that, preaching once in the forenoon, he affirmed in the words of the ancient heathen,—“That if perfect virtue were to descend to the earth, clothed in a human form, all the world would fall prostrate and worship her.” In the afternoon, Dr. Erskine, his colleague, remarked, on the contrary, “That perfect virtue, in the human nature of the Saviour of mankind, had indeed appeared on the earth; but, instead of being universally worshipped, the general cry of his countrymen was, Crucify him, crucify him!”

Chap. xix, ver. 26, 27.—When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

A pious young man, who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the committee of the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty: he had an aged mother entirely dependent upon an elder brother and himself for maintenance; and in case of that brother's death he should wish to be at liberty to return to this country, if his mother were still living, to contribute to her support. Scarcely had he made this ingenuous statement, when a harsh voice exclaimed: “If you love your mother more than the Lord Jesus Christ, you will not do for *us*.” Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire while his proposal was taken into consideration. On his being again sent for, the

venerable chairman, Dr. Waugh, in tones of unaffected kindness, and with a patriarchal benignity of mien, acquainted him that the committee did not feel themselves authorized to accept of his services on a condition involving uncertainty as to the term; but immediately added—"We think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity to the example of Him whose gospel you wished to proclaim among the heathen, who, as he hung upon the cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, 'Woman, behold thy son!' and to John, 'Behold thy mother!' My good lad, we think none the worse of you."

Chap. xx, ver. 31.—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

A man who had been very much connected with infidels was taken dangerously ill; and feeling that he could not recover, became alarmed for the safety of his soul. He found that his infidel principles gave him no comfort. He began, for the first time, to examine into the Christian religion. He embraced it, and found it to be the power of God to salvation, enabling him to triumph over the fear of death. In the mean time, his infidel friends hearing of his sickness, and that he was not expected to recover, showed a degree of feeling and integrity, which, it is hoped, may prove the first happy step to their own conversion. They were not aware that their dying friend had become a Christian. They called to see him; and actually told him that they came on purpose to advise him now to embrace Christianity; *because*, said they, *if it be false, it can do you no harm; but if it should prove true, you will be a great gainer.*

Chap. xxi, ver. 16.—He saith unto him, Feed my sheep.

Mr. Newton once paid a visit to a minister who affected great accuracy in his discourses, and who, on that Sabbath day, had nearly occupied an hour in insisting on several labored and nice distinctions made in his subject. As he had a high estimation of Mr. Newton's judgment, he inquired of him, as they walked home, whether he thought the distinctions just now insisted on were full and judicious? Mr. N. said he thought them not *full*, as a very important one had been omitted. "What can that be?" said the minister, "for I had taken more than ordinary care to enumerate them fully." "I think not," replied Mr. N. "for when many of your congregation had travelled several miles for a meal, I think you should not have forgotten the important distinction which must ever exist between MEAT and BONES."

Mr. Christopher Richardson, minister of Kirk Heaton in Yorkshire, was much followed : a neighboring minister, whose parishioners used to go to hear him, complaining once to him that he drew away his flock, Mr. Richardson answered, "Feed them better, and they will not stray."

ACTS.

Chap. i, ver. 18, 19, 20.—Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and, his bishoprick let another take.

The Duke of Buckingham, having by an unfortunate accident lost the army which he had raised

against the usurper Richard III, was forced to flee for his life without page or attendant; at last he took refuge in the house of Humphrey Bannister at Shrewsbury, who, being one of his servants, and having been formerly raised by him from a low condition, would, he trusted, be ready to afford him every possible protection. Bannister, however, upon the king's proclamation, promising £1,000 reward to him that should apprehend the duke, betrayed his master to John Merton, high sheriff of Shropshire, who sent him under a strong guard to Salisbury, where the king then was, by whom he was condemned to be beheaded. But divine vengeance pursued the traitor and his family; for, on demanding the £1,000 that was the price of his master's blood, king Richard refused to pay it, saying, "He that would be false to so good a master, ought not to be encouraged." He was afterwards hanged for manslaughter; his eldest son soon fell into a state of derangement, and died in a hog-sty; his second became deformed and lame; his third son was drowned in a small pool of water, and the rest of his family perished miserably.

Chap. ii, ver. 4.—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The Rev. Pliny Fisk, in a letter to the Society of Inquiry respecting Missions at Andover, soon after his arrival at Smyrna, writes—"I beg leave to submit to you one remark which seems to me important respecting the qualifications of a missionary. It is this; *more knowledge of languages should be acquired*. I say *more knowledge* of languages, rather than a knowledge of *more* languages. To have such an acquaintance with Latin, Greek, and Hebrew, as will enable you not only to read them with familiarity, but to *speak* and *write* them, would be of very great utility in this country, and I presume, in any part of Asia, probably in any part of the world. And let me add

that it would be well if the wife of a missionary were to know Italian, French and Latin."

Chap. ii, ver. 17.—And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

Although little or no attention is to be paid to dreams in general, it cannot be denied that they are sometimes remarkable, and followed by striking effects. The following is an instance of this kind, in the case of a lame boy who had been very wicked and undutiful.—Adjoining the room where he lay, was a passage. He dreamed that this was on fire, and thought it was hell. He imagined that he saw many devils flying about in the flames, and that they were coming to take him away. Awaking in great terror, he attempted to alarm his mother; and put out his hand to her, but in vain. Though he said nothing of his dream for several months, a great alteration had been remarked in his temper. He was very desirous that his mother should read the Scriptures to him, and some hymn books. He delighted in reading, as he could, the Scripture texts on the reward tickets, which his brothers and sisters obtained at a Sabbath school. So great was the pleasure he derived from the word of God, that he would say in an evening, "I could keep awake all night to hear my mother read the Bible."—His mother sitting by his bed-side, he said to her, "Mother, though I am in so much pain, I am happy;" she replied, "What makes you happy, my dear?" "Because," said he, "I am not afraid to die." "My dear, do you know that death has a sting?" "Yes," he replied, "but Christ has taken it away."—A little before his departure, he was heard saying, "He will never, never forsake me." Soon after, he looked up, and exclaimed, "Jesus, and his angels! Hallelujah! Hallelujah! Praise ye the Lord!"

Chap. iii, ver. 6.—Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

Thomas Aquinas, surnamed the Angelical Doctor; who was highly esteemed by Pope Innocent IV, going one day into the Pope's chamber, where they were reckoning large sums of money, the Pope addressing himself to Aquinas said, "You see the church is no longer in an age in which she can say, 'Silver and gold have I none.'" "It is true, holy father," replied the Angelical Doctor, "nor can she now say to the lame man, Rise and walk."

Chap. iii, ver. 15.—And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

A Jew, in a letter to one of the same nation, writes:—"One day I overheard your worthy garden-er, William, tell another Christian servant, that the sermon had been that morning on these words, 'Ye have killed the Prince of Life!' Fears what would become of me if that were true, so agitated me the whole night, that, after a short and suddenly interrupted sleep, I arose early to walk in your garden; there I soon met William, who, with honest and undissembled goodness, asked me, 'What vexes you? Often when you imagined you was not seen, I have observed you in the garden sighing, wringing your hands, and lifting up your eyes to heaven. Are you unhappy?' 'I am as wretched as possible!' 'How sir? You are a man of fortune, and being unmarried, have no kind of family distress!' 'Yes, but I am a Jew!' 'Well, you are not at all the worse on that account. Thousands of your nation live merrily! 'But if it is true what your minister preached yesterday!'—William, leaping back some paces, asked, full of surprise, 'How know you what my minister preached?' 'I

heard you tell it yesterday to John.' 'Well, but with the same breath, Peter told his countrymen, *Now brethren, I wot that through ignorance ye did it.*' 'Be it so, William; but I, who see strong proofs of your religion around me, and even in my own wandering and depressed nation, am less excusable.' 'Yet the Prince of Life prayed for his murderers, and commanded that to them first, remission of sins should be preached. You are of the nation beloved for the father's sake.' He would have said more; when seeing you, he broke off, and whispered in my ear, 'My Jesus loves even his murderers.' Soon after, as I was stepping into a schuyte, I stumbled, and probably should have been drowned, had not the minister of the village, whom I had the day before, against my conscience, joined you in ridiculing, caught hold of me with his hand. 'Honest man,' said I, 'what virtue is this, to rescue from death one of a nation which killed your Prince of Life!' He kindly replied, 'My Master loves even his murderers.' I cannot express what I felt when I heard these words repeated, and what anxiety has filled my mind ever since."

Chap. iv, ver. 18, 19, 20.—And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

When the Assembly met at Edinburgh, in 1582, Andrew Melville inveighed against the absolute authority which was making its way into the church; whereby, he said, they intended to pull the crown from Christ's head, and wrest the sceptre out of his hand; and when several articles of the same tenor with his speech, were presented by the commission of

the Assembly to the king and council, craving redress, the earl of Arran cried out, "Is there any here that dare subscribe these articles?" Upon which Melville went forward, and said, "We dare, and will render our lives in the cause;" and then took up the pen and subscribed.

Chap. iv. ver. 29.—And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.

"One Sunday, when I had finished reading prayers at Madeley," says the Rev. Mr. Fletcher, "I went up into the pulpit, intending to preach a sermon which I had prepared for that purpose; but my mind was so confused, that I could not recollect either my text or any part of my discourse. I was afraid I should be obliged to come down without saying any thing; but having recollected myself a little, I thought I should say something on the first lesson, which was the third chapter of Daniel, containing an account of the three children cast into the fiery furnace: I found in doing it such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some peculiar cause for it. I therefore desired, if any of the congregation found any thing particular, they would acquaint me with it the ensuing week. In consequence of this, the Wednesday after a woman came, and gave me the following account: 'I have been for some time much concerned about my soul; I have attended the church at all opportunities, and have spent much time in private prayer. At this my husband, who is a butcher, has been exceedingly enraged, and threatened me severely, if I did not leave off going to John Fletcher's church; yea, if I dared to go any more to any religious meetings whatever. When I told him I could not in conscience refrain from going, at least, to our parish church, he grew quite outrageous, and swore dreadfully if I went any more, he would c'

my throat as soon as I came home. This made me cry mightily to God, that he would support me in the trying hour. And though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to go on in my duty, and leave the event to him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church. My husband asked whither I was going. Well, then, said he, I shall not, as I intended, cut your throat; but I will heat the oven, and throw you into it the moment you come home. Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into the burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt my soul so filled with his love, that I hastened home, fully determined to give myself to whatsoever God pleased: nothing doubting, but that either he would take me to heaven if he suffered me to be burnt to death, or that he would in some way deliver me, even as he did his three servants that trusted in him. When I got almost to my own door, I saw the flames issuing out of the mouth of the oven; and I expected nothing else but that I should be thrown into it immediately.—I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and, to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking God ever since.' I now know," adds Mr. Fletcher, "why my sermon was taken from me, namely, that God might thus magnify his mercy."

Chap. v, ver. 29.—Then Peter and the

other apostles answered and said, We ought to obey God rather than men.

Philip, bishop of Heraclea, in the beginning of the fourth century, was dragged by the feet through the streets, severely scourged, and then brought again to the governor, who charged him with obstinate rashness, in continuing disobedient to the imperial decrees; but he boldly replied, "My present behavior is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always ready to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Cæsar and to God their due; but I am obliged to prefer heaven to earth, and to obey God rather than man." The governor, on hearing this speech, immediately passed sentence on him to be burnt, which was executed accordingly, and the martyr expired, singing praises to God in the midst of the flames.

Chap. v, ver. 36.—For before those days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought.

In the year 434, it is related, that a certain impostor stirred up some commotions in the island of Crete. This fellow calling himself Moses, promised that he would carry over the Jews, many of whom were in the island, into the land of Canaan. Having conducted them to a promontory that hung over the sea, he commanded them to cast themselves down. Many obeyed, and were drowned. Diligent search was afterwards made for the false Moses, in order to put him to death; but he could no where be found.

Chap. vi, ver. 4.—But we will give our

selves continually to prayer, and to the ministry of the word.

"Nothing seems important to me," says Mr. Cecil, "but so far as it is connected with religion. The end—the *cui bono?*—enters into my view of every thing. Even the highest acts of the intellect become criminal trifling, when they occupy much of the time of a moral creature, and especially of a minister. If the mind cannot feel and treat mathematics and music, and all such things, as trifles, it has been seduced and enslaved. Brainard, and Grimshaw, and Fletcher, were men. Most of us are dwarfs."

Chap. vi, ver. 9.—Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

Mr. Grimshaw was once in company with a nobleman, who unhappily employed his talents in the service of infidelity. He had some time before been engaged in a long dispute with two eminent divines, in which, as is usual in such cases, the victory was claimed by both sides. Meeting afterwards with Mr. G. he wished to draw him likewise into a dispute, but he declined it nearly in these words: "My lord, if you needed information, I would gladly do my utmost to assist you; but the fault is not in your *head*, but in your *heart*, which can only be reached by a divine power; I shall pray for you, but I cannot dispute with you." His lordship, far from being offended, treated him with particular respect, and declared afterwards, that he was more pleased and more struck by the freedom, firmness, and simplicity of his answer, than by any thing he heard on the side of his opponents.

Chap. vii, ver. 24.—And seeing one of them suffer wrong, he defended him, and

avenged him that was oppressed, and smote the Egyptian.

The emperor Kaung-hi, one of the most celebrated of the Chinese monarchs, in one of his visits to the provinces, having retired a little way from his attendants, perceived an old man weeping bitterly: "What do you weep for?" said the emperor. "My lord," replied the old man, who did not know the person of his sovereign, "I had only one son, in whom all my hopes were centered, and who might have become the support of my family; a Tartar mandarin has torn him from me. I am now deprived of every assistance, and know not where to seek relief; for how can a feeble old man like me obtain justice against a powerful man!" "Your son will be restored," said the emperor, without making himself known. "Conduct me to the house of the mandarin who has been guilty of this act of violence." The old man obeyed, and after having travelled two hours, they arrived at the mandarin's house, who little expected such a visit. The emperor immediately condemned him to lose his head; and this sentence was executed upon the spot. The emperor then turning towards the old man, with a grave tone, addressed him thus: "I appoint you to the office of the criminal whom I have now put to death; be careful to discharge the duties of it with more moderation than your predecessor, lest yourself become an example to others."

Chap. vii, ver. 60.—And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

J. W. a pious young man, was employed in a large manufactory, the overseer of which took every opportunity of exposing him to the ridicule of his companions, on account of his religion, and because he refused to join in their drinking parties and Sunday frolics. As they lived in the same house, the overseer one day heard him at prayer, and resolved to lia-

ten : when, to his great surprise, he found himself the subject of the young man's supplications, who was spreading his case of infidelity and hardness of heart before God, and supplicating earnestly for him, that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him. The man was deeply penetrated with what he heard. He had never entertained an idea of the power or nature of true prayer ; he wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. I never, said he to himself, thus prayed to God for myself. The impression dwelt upon his mind. The next day he took John aside ; " I wish," said he, " John, you would preach to me a little." John, who only thought his grave face was meant to turn the subject into ridicule, said, " Mr. M. you know I am no preacher ; I don't pretend to it." " Nay," said Mr. M. " I don't know how you can preach to-day ; but I heard you yesterday make such a description of my state, as convinces me you can do it very well ; and I shall be much obliged to you to repeat it. " Oh," says John, " it is true I was at prayer, and did, indeed, heartily pray for you." " Very well," said he, pray do it again ; for I never heard any thing in my life which so deeply affected me." John did not wait for much entreaty : They kneeled down together, and cried to the God of all grace, and found acceptance. From that day they were bosom friends ; went to the same place of worship, and frequently bowed their knees together, and joined in praise and thanksgiving. Their conversation adorned their profession ; and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

Chap. viii, ver. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the region

of Judea and Samaria, except the apostles.

During the reign of the bigoted and persecuting Mary of England, many of the Protestants sought refuge in Germany, where, by the good providence of God, they were comfortably provided for till the death of the Queen. "It is no less pleasant to consider," says Fuller, "than admirable to conceive, how the exiles subsisted so long, and so far from their native country, in so comfortable a condition. Especially seeing Gardiner, Bishop of Winchester, solemnly vowed, so as to stop the sending of all supplies to them, that, *for very hunger, they should eat their own nails, and then feed on their finger's ends.* But threatened folks live long; and, before these banished men were brought to that short bill of fare, the bishop was eaten up of *worms* himself."

Chap. viii, ver. 20.—But Peter said unto him, Thy money perish with thee, because thou hast thought that the gifts of God may be purchased with money.

Pope Julius II, began the building of the magnificent church at Rome; but left it unfinished. His successor, Leo X, was desirous to complete this superb edifice, but being involved in debt, and finding the apostolic treasury exhausted, he had recourse to the selling of indulgences, a gainful traffic for the procuring of a sufficient sum of money. Accordingly, in 1517, he published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's. The sum of *ten shillings* was sufficient to purchase the pardon of sins, and the ransom of a soul from purgatory!

Chap. ix, ver. 8, 9.—And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the

hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

Mr. Ellis, when speaking of the conversion of an old blind priest of the fisherman's temple at Parea, says:—"When the majority of the inhabitants embraced Christianity, he declared he would not abandon the idols, nor unite in the worship of the God of the Christians, and in order to show his determination, on the Sabbath day, when the people went to the chapel, he went to work in, I think, a part of the ground belonging to the temple: while thus engaged in mending a fence, a bough struck his eyes, and not only inflicted great pain, but deprived him of his sight, and, like Elymas, he was obliged to be led home. This circumstance deeply affected his mind; he became a firm believer in the true God, maintained an upright and resigned frame of mind, and when baptized, adopted the name of Paul, from the similarity in the means employed in humbling and converting him, and those used to bring the apostle to a sense of the power and mercy of the Saviour."

Chap. ix, ver. 23, 24.—And after that many days were fulfilled, the Jews took counsel to kill him. But their laying await was known of Saul; and they watched the gates day and night to kill him.

Mr. Bradbury possessed an ardent zeal in the cause of civil and religious liberty, and had many admirers. This exposed him to the hatred of the popish faction, whose designs in respect of the Jacobitish succession he had often exposed. They once employed a person to take away his life. To make himself fully acquainted with Mr. Bradbury's person, the man frequently attended at places of worship where he preached, placed himself in the front of the gallery, with his countenance stedfastly fixed on the preacher.

It was scarcely possible, in such circumstances, wholly to avoid listening to what was said. Mr. Bradbury's forcible way of presenting divine truth awakened the man's attention; the truth entered his understanding, and became the means of changing his heart. He came to the preacher with trembling and confusion, told his affecting tale, gave evidence of his conversion, became a member of Mr. Bradbury's church, and was, to his death, an ornament to the Gospel which he professed.

Chap. x, ver. 7.—And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.

During the late unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis was daily observed to be absent from his quarters, and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels, and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court martial, and condemned to die. The marquis, hearing of this, wished to examine the minutes of the trial; and, not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service; he affirmed that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer, for which his lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on account of his profession of religion. He said he had made this defence on his trial, but the officers thought it so improbable, that they paid no attention to it. The marquis, in order to satisfy himself as to the truth of his defence

observed, that if so, he must have acquired considerable aptness in this exercise. The poor man replied, that, as to ability, he had nothing to boast of. The marquis then insisted on his kneeling down, and praying aloud before him; which he did, and poured forth his soul before God with such copiousness, fluency and ardor, that the marquis took him by the hand, and said, he was satisfied that no man could pray in the manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favor, placing him among his personal attendants, and in the way to promotion.

Chap. x, ver. 42.—And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Adalbert, who lived in the tenth century, was appointed Archbishop of Prague. This preferment seemed to give him so little satisfaction, that he was never seen to smile afterwards; and on being asked the reason, he replied, "It is an easy thing to wear a mitre and a cross, but an awful thing to give an account of a bishopric before the Judge of quick and dead."

Chap. xi, ver. 6.—But Peter rehearsed the matter from the beginning: and expounded it by order unto them.

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is the fact."—"I cannot tell" replied Mr. Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together that are related to each other, and that naturally follow each other in succession. For instance," added he, "suppose I were to say to my servant, 'Betty, you must go and

buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes,' Betty would be very apt to say, 'Master! I shall never be able to remember all these.' But suppose I were to say, 'Betty you know your mistress is going to have some friends to tea to-morrow, and that you are going to wash the day following; and that for the tea party, you will want tea, and sugar; and cream, and cakes, and butter; and for the washing you will want soap, and starch and blue;' Betty would instantly reply, 'Yes, master, I can now remember them all very well.'"

Chap. xi, ver. 18.—Then hath God also to the Gentiles granted repentance unto life.

In one of the counties in England, which is famous for its mines, lived a collier, who had spent a great part of his life in a careless and ungodly manner. Not accustomed to attend the preaching of the Gospel, he was grossly ignorant of divine things. From his habits of vice, and aversion to the worship of God, his case appeared very hopeless. God was pleased, however, to accomplish his conversion to himself in a way exceedingly simple, yet truly marvellous. Though regardless of concern for his own spiritual welfare, he was induced to permit the attendance of his children at a Sabbath school. It pleased God to visit one of the daughters of this wicked father with a mortal sickness; but before her death, she was rendered instrumental in exciting the attention of her parent to the concerns of his soul. "Father," enquired the dying child, "can you spell repentance?" This artless question, through the blessing of God, was effectual to awaken concern. "Spell repentance," repeated the astonished father, "what is repentance?" Thus he became desirous of knowing, and ultimately was taught its sacred meaning. He also discovered that he needed repentance, that he was a guilty sinner, deserving God's everlasting wrath. Repentance unto life was granted him, a

he was enabled by grace to bring forth the fruits of righteousness in his conversation.

Chap. xii, ver. 5.—Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

Mr. Elliot, who labored as a missionary among the American Indians, was eminent in prayer; and several instances are recorded of remarkable answers having been given to his petitions; the following is striking.

Mr. Foster, a godly gentleman of Charlestown, was with his son taken by the Turks; and the barbarous prince, in whose dominions he was become a slave, was resolved, that in his lifetime, no captive should be released: so that Mr. Foster's friends, when they had heard the sad news, concluded that all hope was lost. Upon this, Mr. Elliot, in some of his next prayers before a great congregation, addressed the throne of grace in the following very plain language: "Heavenly Father, work for the redemption of thy poor servant Foster. And if the prince, who detains him, will not, as they say, dismiss him as long as himself lives, Lord, we pray thee, kill that cruel prince: kill him, and glorify thyself upon him." In answer to this singular prayer, Mr. Foster quickly returned from captivity, and brought an account, that the prince who had detained him had come to an untimely death; and that by that means he had been set at liberty. "Thus we knew," says Dr. Cotton Mather, "that a prophet had been among us."

Chap. xii, ver. 11.—And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

One Mr. Barber, a Protestant, was, in the reign

of Queen Mary, condemned to the flames. The morning of execution arrived. The intended martyr walked to Smithfield, and was bound to the stake. The faggots were piled round him, and the executioner only waited for the word of command to apply the torch. Just at this crisis, tidings came of the queen's death; which obliged the officers to stop their proceedings, until the pleasure of the new queen (Elizabeth) should be known. In memory of so providential a deliverance, by which the good man was as *a brand plucked out of the fire*, he was no sooner released from his imprisonment and troubles, than he got a picture of Queen Elizabeth made, decorated round with significant ornaments, and ordered in his will that the picture should be transmitted as a memorial to future times, in the eldest branch of his family.

Chap. xiii, ver. 9, 10.—Then Paul said, Oh full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

While Polycarp was at Rome, he employed his time in confirming the faithful and convincing gain-sayers, whereby he reclaimed many who had been infected with the pernicious heresies of Marcian and Valentinus; and so very fervent was his affection for the truth, that whenever he heard of any of the mischievous opinions of his times mentioned, he used to stop his ears, and cry out, "Good God! to what times hast thou reduced me, that I should hear such things!" And one day meeting Marcian, who called to him, saying, "Polycarp, own us," he replied, "I own thee to be the first-born of Satan."

Chap. xiii, ver. 38—41.—Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that be

lieve are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

A candidate for the Gospel ministry was lately invited to settle over a congregational society in New-England. In giving the invitation there was a general union in the church and society. A few, however, on the ground of religious sentiments, were opposed to the settlement. Among the opposers, one man was exceedingly bitter. This person was open and explicit in expressing the hatred of his heart toward those doctrines, commonly called the doctrines of grace, that were preached by the candidate. The invitation was accepted, and the day appointed for the ordination. A few weeks previous to the day, in conversation with some neighbors on the subject of the candidate's settlement among them, the man expressed himself in the following manner:—"I wish I may die before he is settled here." The appointed day approached, and the man remained unrelenting in his opposition. On the morning of the Sabbath preceding the day of ordination, being in usual health, and busied in some domestic concern, he was seized in a very surprising manner. In an unexpected moment, he was struck into a state of insensibility, speechless, and hopeless. In this melancholy state he continued till Wednesday morning, the day of ordination, when, about two hours before the commencement of the public solemnities, according to his own desire, *he expired!* His case was so extraordinary as to baffle the attempts of skilful physicians, either to restore him, or to satisfy themselves as to the natural cause of his situation. To all who witnessed the solemn scene, it evidently appeared that, like Uzzah,

for his presumption in touching the ark, this man was smitten by the hand of the Lord.

Chap. xiv, ver. 1, 2.—And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

About the beginning of 1825, Mr. King, the American missionary, spent about six months in Tyre, in Syria, and made some efforts to establish a school there for the instruction of Tyrian females. He was very near succeeding, when one of the principal priests rose up and said, "It is by no means expedient to teach women to read the word of God. It is better for them to remain in ignorance, than to know how to read and write. They are quite bad enough with what little they know; teach them to read and write, and there would be no living with them." These arguments were sufficient to convince all the Greek and Catholic population of the impropriety of female education.

Chap. xiv, ver. 15.—We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

When the French ambassador visited the illustrious Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels of whom we hear and read much, but have not the pleasure of seeing them."—The reply was the sentiment of a philosopher, and language not unworthy of a Christian—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

Chap. xv, ver. 1, 2.—And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

A gentleman, who was in company with the late Rev. John Newton of London, lamented the violent disputes that often take place among Christians respecting the non-essentials of Christianity, and particularly church government. "Many," he said, "seem to give their chief attention to such topics, and take more pleasure in talking on these disputable points, than on spiritual religion, the love of Christ, and the privileges of his people." "Sir," said the venerable old man, "did you ever see a whale ship? I am told that when the fish is struck with the harpoon, and feels the smart of the wound, it sometimes makes for the boat, and would probably dash it to pieces. To prevent this, they throw a cask overboard; and when it is staved to pieces, they throw over another. "Now, sir," added Mr. Newton, "church government is the tub which Satan has thrown over to the people of whom you speak."

Chap. xv, ver. 11.—But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

The late Rev. Andrew Fuller, one day during his last illness, complained of great depression and sinking, saying that he must die. A friend replied, "I do not know of any person, sir, who is in a more enviable situation than yourself; a good man on the verge of a blessed immortality." He humbly acqui-

esced, and hoped it was so; and then lifting up his hands, exclaimed, "If I am saved, it must be by great sovereign grace,—by great sovereign grace."

Chap. xv, ver. 36.—And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

It is observed of Dr. Doddridge, that before he went to visit his friends, and especially before he undertook a journey, it was his custom to employ some time in seriously considering what opportunities he might have of doing good, that he might be prepared to embrace and improve them; to what temptations he might be exposed, that he might be armed against them; and on his return he examined himself, what his behaviour had been, and whether he had most reason for pain or pleasure on the reflection; and his previous and subsequent reflections were attended with correspondent devotions.

Chap. xvi, ver. 14.—And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended to the things which were spoken of Paul.

The late Rev. John Patison of Edinburgh, having occasion to preach on a Sabbath day in Dundee, had previously to his leaving home, laid aside, and ordered to be packed up with some other necessary articles, a certain note-book, which contained a sermon, on which the good man had bestowed considerable pains, and which he hoped might not be unacceptable to a congregation of Christians, who then enjoyed the stated labors of the late excellent Mr. McEwen. On his arrival in Dundee, however, which was not till the Saturday evening, and on examining the contents of his saddle-bags, he found the note-book want-

ing, nor had any other been substituted in its place. He was, therefore, late as it was, obliged to make choice of a new subject, and to cast his thoughts together upon it, in the best manner he could ; and, after all his pains, and all his prayers, was not a little apprehensive that such defective preparation would not only affect the respectability of his appearance in the pulpit, but in some measure mar the success of his work. "Not by might," however, "nor by power, but by my Spirit, saith the Lord." It happened in adorable providence, on the afternoon of that Sabbath, that a poor fish-woman, notorious for clamor and profanity, stumbled into the meeting, and felt the sermon, particularly in the application, come home with such life and peculiar energy to her soul, as instantly to produce the most happy effect on the dispositions of her heart, and tenor of her conduct. On Monday she attended with her fish-basket at market as usual,—but, oh how changed ! Instead of her former noise and profanity, she was quiet and calm as a lamb—instead of asking from her customers double or triple the value of her fish, she spoke to them with discretion, and told them the lowest price at once. Surprised at this new behavior of the woman, some who were present, judging she might be indisposed, began to enquire for her health ; one of them in particular said to her,—Dear Margaret, what is the matter with you ? you are not at all as you used to be. No, replied Margaret, and I hope I never shall. It pleased God to lead me yesterday to Mr. M'Ewen's meeting-house, where I heard words I will never forget, and found something come over me the like of which I never knew before.—The woman lived to give the most satisfactory evidence of the soundness of her conversion, by a walk and conversation becoming the Gospel.

Chap. xvi, ver. 27, 28.—And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, suppos-

ing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm ; for we are all here.

An ingenious young man, having come to London in the hope of getting some employment, was unsuccessful in his attempt, and being reduced to extreme poverty, came to the awful resolution of throwing himself into the Thames. On passing near the Royal Exchange to effect his desperate purpose, he saw the carriage of the late excellent Mr. Hanway, under the arms of which was this motto, "Never despair." The singular occurrence of this sentence, had, under Providence, such an effect on the young man, that he immediately desisted from his horrid design, gained soon afterwards a considerable establishment, and died in good circumstances in the common course of mortality.

Chap. xvii, ver. 2.—And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures.

The late Mrs. Graham of New York, regarded with particular esteem the works of Dr. Owen, the Rev. William Romaine, and the Rev. John Newton, and read them with pleasure and profit. One day she remarked to Mr. B——, that she preferred the ancient writers on theology to the modern, because they dealt more in italics. "Dear mother," he replied, "what religion can there be in *italics*?" "You know," said she, "that old writers expected credit for the doctrines they taught, by proving them from the word of God to be correct ; they inserted the Scripture passages in italics, and their works have been sometimes one half in italics. Modern writers on theology, on the contrary, give us a long train of reasoning to persuade us to their opinions, but very little in *italics*."

Chap. xvii, ver. 18.—Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection.

“This has been one of the worst nights,” says Mr. Bampton, one of the missionaries in India, “I ever endured. Mockery! mockery! cruel mockery! almost unbearable. I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ: when a man came with a hell-hardened countenance, and that peculiar constant laugh which I can hardly bear. The burden of his cry was—‘Juggernaut is the foundation! Juggernaut is completely God! victory to Juggernaut!’ He clapped his hands—he shouted—he laughed, and induced the rest, or a great part of them, to do the same. On the ground of reason I fear no one; and rage I can commonly bear very well; but these everlasting laughing buffoons are nearly too much for me. It is my one great care, that amidst a reviling, laughing, shouting crowd, I do not seem abashed.”

Chap. xviii, ver. 3.—And because he was of the same craft, he abode with them and wrought; (for by their occupation they were tent-makers.)

A violent Welsh squire having taken offence at a poor curate who employed his leisure hours in mending clocks and watches, applied to the bishop of St. Asaph, with a formal complaint against him for impiously carrying on a trade contrary to the statute.—His lordship having heard the complaint, told the squire he might depend upon the strictest justice being done in the case: accordingly the mechanic divine was sent for a few days after, when the bishop

asked him, "How he dared to disgrace his diocese by becoming a mender of clocks and watches?" The other, with all humility, answered, "To satisfy the wants of a wife and ten children." "That won't do with me," rejoined the prelate. "I will inflict such a punishment upon you, as shall make you leave off your pitiful trade, I promise you;" and immediately, calling in his secretary, ordered him to make out a presentation for the astonished curate to a living of at least one hundred and fifty pounds per annum.

Chap. xviii, ver. 26.—And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

It is said of the Rev. Ebenezer Erskine, that, for some time after his ordination, his views of divine truth, in common with those of a large proportion of godly ministers of the church of Scotland in that age, were not quite clear and correct, but consisted of a confused mixture of legal and evangelical doctrine. It pleased God, however, to give him more accurate and satisfactory conceptions of the truth, and to bless for that purpose, the interviews he had with his brother Ralph and others. Nay, according to his own ingenuous acknowledgments to his children and friends, he was more deeply indebted to no one, as an instrument of helping him to understand "the way of God more perfectly," than to his amiable partner, Alison Turpie, a young lady of engaging dispositions and eminent piety, whom he married soon after his settlement at Portmoak. A confidential conversation, which he overheard betwixt her and his brother Ralph, on the subject of their religious experience, is thought to have contributed greatly towards the happy change that took place in Ebenezer's views and impressions with relation to the Gospel. Whilst they were freely opening their minds to each other, in a bower in his garden, immediately beneath the win-

dow of his study, which then happened to be open, he listened with much eagerness to their interesting communications. Their views and feelings appeared so different from his own, that he was immediately struck with the idea that they possessed valuable attainments to which he was a stranger; and the impression seems to have remained till, with regard to vital and evangelical Christianity, he became not merely almost, but altogether, as they were.

Chap. xix, ver. 18—20.—And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

The Earl of Rochester, of whom it has been said, that he was "a great wit, a great scholar, a great poet, a great sinner, and a great penitent," left a strict charge to the person in whose custody his papers were, to burn all his profane and lewd writings, as being only fit to promote vice and immorality, by which he had so highly offended God, and shamed and blasphemed that holy religion into which he had been baptized. Dr. Watts refers to him in the following lines:—

"Strephon, of noble blood and mind,
(For ever shine his name!)
As death approached, his soul refined,
And gave his looser sonnets to the flame.
Burn, burn, he cried, with sacred rage;
Hell is the due of every page,
Hell be the fate. (But, oh, indulgent heaven!
So vile the muse, and yet the man forgiven!)"

Chap. xix, ver. 35, 36.—And when the town clerk had appeased the people, he said, "Ye men of Ephesus, what man is there that

knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly.

"I have heard one say," observes Dr. Mather, "that there was a gentleman mentioned in the 19th chapter of the Acts, to whom he was more indebted than to any man in the world. This was he whom our translation calls the town-clerk of Ephesus, whose counsel it was *to do nothing rashly*. Upon any proposal of consequence, it was an usual speech with him—'We will first advise with the town-clerk of Ephesus.' One, in a fond compliance with a friend, forgetting the town-clerk, may do that in haste, which he may repent at leisure—may do what may cost him several hundreds of pounds, besides trouble, which he would not have undergone for thousands."

Chap. xx, ver. 9.—And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

One Lord's day afternoon, the late Mr. Fuller of Kettering, perceiving some of his hearers to be drowsy; as soon as he had read his text, he struck his Bible three times against the side of the pulpit, calling out, "What! asleep already! I am often afraid I should *preach* you asleep, but the fault cannot be mine to day, for I have not yet begun!"

Chap. xx, ver. 21.—Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

In the year 1680, the Rev. Philip Henry preached on the doctrines of faith and repentance, from several texts of Scripture. He used to say that he had been told concerning the famous Mr. Dod, that some called him in scorn, *faith and repentance*, because he insisted so much upon those two in all his preaching. "But," says he, "if this be to be vile, I will be yet more vile," for faith and repentance are all in all in Christianity. Concerning repentance, he has sometimes said, "If I were to die in the pulpit, I would desire to die preaching repentance; or if I die out of the pulpit, I would desire to die practising repentance." And he had often this saying concerning repentance, "He that repents every day for the sins of every day, when he comes to die, will have the sins but of one day to repent of."

Chap. xx, ver. 29.—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

A pious clergyman in England had long, through the divine blessing, successfully ministered the word of life to an affectionate flock: but the ties, which for many years had united them so closely, were at length about to be broken. The faithful pastor was laid on his death-bed. In that solemn hour, one single care distracted his soul. He thought of his people,—He knew that a patron had the power of sending a hireling as his successor—one who would not feed the flock. Anticipating such an event, he said, in the agony of his spirit, "*It will be all confusion!*" Had the right of choosing their pastor been vested in the Christian people, he would have left them with the consoling persuasion, that his successor would be one who would follow out the plans which he himself had originated for their spiritual improvement, and who would "watch for their souls." His fears were verified—a successor was appointed whose principles were wholly in opposition to his, and *all was confu-*

sion!—and his people are now wandering as sheep without a shepherd.

Chap. xxi, ver. 13.—Then Paul answered, What mean ye to weep, and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

When Luther was summoned to attend the diet at Worms, his friends, notwithstanding the safe conduct granted to him by the emperor, Charles V, apprehending danger to his person, would have dissuaded him from going thither. Luther replied, "I am determined to enter the city in the name of the Lord Jesus Christ, though as many devils should oppose me as there are tiles upon all the houses at Worms." He was accompanied from Wittenberg by some divines, and one hundred horse; but he took only eight horsemen into Worms. When he stepped out of the carriage, he said, in presence of a great number of persons, "God shall be on my side."

Chap. xxi, ver. 28.—And further, brought Greeks also into the temple, and have polluted this holy place.

When Sir Christopher Wren was building St. Paul's Cathedral, he caused the following notice to be affixed to several parts of the structure. "Whereas among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of authority; and to the end, that such impiety may be utterly banished from these works, which are intended for the service of God, and the honor of religion, it is ordered that profane swearing shall be a sufficient crime to dismiss any laborer that comes to the call; and the clerk of the works, upon a sufficient proof, shall dismiss them accordingly: and that if any masters working by task, shall not, upon admonition, reform the profanation among his apprentices, servants, and laborers, it shall

be construed his fault, and he shall be liable to be censured by the commissioners."

Chap. xxii, ver. 23.—They cried out, and cast off their clothes, and threw dust into the air.

A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behavior of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressions becoming intolerable. Sir John Chardin tells us respecting them, that they carry their complaint against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they begin making the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writing, upon which he lets them know that he will commit the cognizance of the affair to some one, by whom justice is usually done them.

Chap. xxiii, ver. 2, 3.—And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

Mr. Joseph Sherwood, one of the non-conformist ministers of England, having preached on that text, "I will avenge the quarrel of my covenant," was carried to a petty session of justices, where one Mr. Robinson sat as chairman, who greatly reviled Mr. Sherwood, and called him a rebel, &c, which he bore

patiently, only making this reply, "That as he was a minister of the Gospel, and at the church where there was so great an assembly, he could not but have compassion on the multitude, and give them a word of exhortation." Mr. Robinson said, "But did ever man preach from such a rebellious text?" "Sir," replied Mr. Sherwood, "I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." On which Robinson cried out, "Write his mittimus for Launceston jail." And then turning to Mr. Sherwood, said, "I say sir, it was a rebellious text." Mr. Sherwood looked him full in the face, and addressed him in these words: "Sir, if you die the common death of all men, God never spake by me." He was then sent to prison, where he found favor with the keepers, and had liberty to walk about the castle and town. Robinson returned home; and a few days after, walking in the fields, a bull that had been very tame, came up to a gate where he stood, and his maid-servant before him, who had been milking, when the creature turned her aside with his horns, ran directly upon Robinson, and tore out his bowels! He was carried home in this miserable state, and soon afterwards died.

Chap. xxiii, ver. 15.—Now therefore ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

Mr. Thoroughgood, a minister of the 17th century, having reprov'd the sin of swearing, one of his hearers, sensible of his guilt, and thinking he was the person particularly intended, resolv'd to kill him; and in order to do it, he hid himself behind a hedge, which he knew Mr. Thoroughgood would ride by when he went to preach his weekly lecture. When Mr. T. came to the place, he prepar'd to shoot him, but his

piece failed, and only flashed in the pan. The next week he lay in the same place, with the same design. When Mr. T. came up, the wretch offered to fire again; but the piece would not go off. Upon this, his conscience accusing him for such wickedness, he went after him, and, falling down on his knees, with tears in his eyes, related the whole to him, and begged his pardon. This providence was the means of his conversion, and he became, from that time, a serious Christian.

Chap. xxiv, ver. 16.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Two monks having come one day to William Rufus, king of England, to buy an Abbot's place, who outreached each other in the sums they offered; the king said to a third monk, who stood by, "What wilt thou give for the place?" "Not a penny," answered the monk, "for it is against my conscience." "Then," replied the king, "thou of the three best deservest it;" and instantly gave it to him.

Chap. xxiv, ver. 26.—He hoped also that money should have been given him of Paul, that he might lose him; wherefore he sent for him the oftener, and communed with him.

A cause was tried before a young Cadi of Smyrna, the merits of which were as follow: a poor man claimed a house, which a rich man usurped. The former held his deeds and documents to prove his right; but the latter had provided a number of witnesses to invalidate his title. In order to support their evidence effectually, he presented the Cadi with a long bag containing 500 ducats. When the day arrived for hearing the cause, the poor man told his story, and produced his writings, but could not support his case by witnesses; the other rested his whole case on his witnesses, and on his adversary's defect in law, who could produce none; he urged the Cadi

therefore to give sentence in his favor. After the most pressing solicitations, the judge calmly drew out from under his sofa the bag of ducats which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit, for if the poor man can produce no witnesses in confirmation of his right, I myself can produce at least five hundred." He then threw away the bag with reproach and indignation, and decreed the house to the poor plaintiff. Such was the noble decision of a Turkish judge, whose disinterested conduct was the reverse of that of the unjust, time-serving Felix.

Chap. xxv, ver. 7.—And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

When the first missionaries from America reached the Sandwich Islands, in the spring of 1820, an effort was made by some of the foreigners, to have their landing and establishment at the islands forbidden by the government. With this view, their motives were misrepresented by them to the king and chiefs. It was asserted, that while the ostensible object of the mission was good, the secret and ultimate design was the subjugation of the islands, and the enslavement of the people: and by way of corroboration, the treatment of the Mexicans, and aborigines of South America and the West Indies, by the Spaniards, and the possession of Hindostan by the British, were gravely related. It was in consequence of this misrepresentation, that a delay of eight days occurred before the missionaries could secure permission to disembark. In answer to these allegations, the more intelligent of the chiefs remarked;—"The missionaries speak well; they say they have come from America only to do us good: if they intend to seize our islands, why are they so few in number? where are their guns? and why have they brought their wives?"

To this it was replied, "It is true their number is small: a few only have come now, the more fully to deceive. But soon many more will arrive, and your islands will be lost." The chiefs again answered, "They say that they will do us good; they are few in number; we will try them for one year, and if we find they deceive us, it will then be time enough to send them away." Permission to land was accordingly granted. Mr. Young, it is said, was the only foreigner who advocated their reception.

Chap. xxvi, ver. 24, 25.—And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

As soon as the late Mr. Berridge, vicar of Everton, began to preach in a different strain from the neighboring clergy, it was observed, they found themselves hurt at the emptiness of their own churches, and the fulness of his. The squire of the parish, too, was much offended; he did not like to see so many strangers, and be so incommoded, and endeavored to turn Mr. Berridge out of his living, by a complaint to the bishop. Mr. Berridge being sent for by his lordship, he was accosted in the following manner:—"Well, Berridge, they tell me you go about preaching out of your own parish, did I institute you to any other but Everton?" "No, my lord." "Well, but you go and preach where you have no right so to do." "It is true, my lord; I remember seeing five or six clergymen out of their own parishes, playing at bowls." "Pho," said his lordship; "if you don't desist, you will very likely be sent to Huntingdon gaol." "As to that, my lord, I have no greater liking to a gaol than other people; but I had rather go there with a good conscience, than be at liberty with a bad one." Here his lordship, looking hard at Berridge, gravely assured him, "He was be-

side himself; and that in a few months time he would be either better or worse." "Then," said he, "my lord, you may make yourself easy in this business; for if I am better, you must suppose I shall desist of my own accord; and if worse, you need not send me to Huntingdon gaol, as I shall be provided with an accommodation in bedlam."

Chap. xxvii, ver. 20.—And when neither sun-nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

In the year 1709, a packet boat returning from Holland to England, was so damaged by a tempest, that she sprang a leak, and was in the utmost extremity of danger; when all the mariners and passengers were in the last distress, and the pumps had been worked to carry off the water, but all to little purpose, by a good providence the hole filled, and was stopped seemingly of itself. This struck them all with wonder and astonishment. No sooner did they get safe into port, than they examined the ship to see what was the matter, and found a fish sticking in the very hole, which had been driven into it by the force of the tempest. But for this wonderful providence, they must all have perished.

Chap. xxvii, ver. 44.—And the rest, some on boards, and some on broken pieces of the ship: And so it came to pass, that they escaped all safe to land.

In October 1811, a vessel was observed in great distress between Portreath and Hale. About 10 o'clock she went on shore, a little to the eastward of Hale bar; and shortly after, the captain, together with the mate and two boys, were washed overboard and drowned. Two men, all that remained of the crew, were observed, by the persons who assembled on the beach, to get into the rigging, one on the fore

mast, and one on the main mast. In this dreadful situation they remained for some time, every wave completely covering them. The main mast soon went over-board, carrying with it the unfortunate seaman who had taken refuge on it. Just at the time, a native of St. Ives, who was a very expert swimmer, stripped on the beach, and to the astonishment of all present, plunged into the waves, then going mountains high, carrying with him the end of a rope, which he purposed to fasten round the men on board, and thus enable the persons on shore to extricate them from their perilous situation. This intrepid and humane individual had nearly reached the vessel, when the end of the rope slipped from him, and he was seen for some time endeavoring to gain the wreck of the mainmast, to which the almost drowned mariner then clung. At length he reached it, and as each wave washed over them, he was observed cheering the poor fellow, by clapping him on the shoulder. On seeing the danger to which all three were now exposed, a young man of Hale, named Burt, notwithstanding the entreaties of his father, who trembled for the safety of his son, braved the fury of the storm, plunged into the billows, and providentially succeeded in conveying the rope to the first adventurer, who immediately fastened it round the almost exhausted sufferer on the mainmast, and having also fastened to him a rope from the ship, he was drawn on shore by the people on the beach. The other seaman on the foremast was got on shore in the same manner; and lastly, their intrepid deliverers. Few actions recorded in history, will outshine the fortitude and generosity of these two young men, and every reader will be glad to find that none of them perished in the humane attempt.

Chap. xxviii, ver. 20.—For the hope of Israel I am bound with this chain.

Guy de Brez, a French minister, was prisoner in the castle of Tournay. A lady who visited him, said,

"She wondered how he could eat, in quiet." "Madam," said he, "terrify me, or break my sleep; a glory and take delight therein, estea higher rate than chains and rings of of any price whatever. The rattling like the effect of an instrument of mu not that such an effect comes merely from my chains, but it is because I am bound therewith for maintain- ing the truth of the Gospel."

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Chap. xxviii, ver. 30.—And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

Mr. Newton was in the habit of receiving his religious friends at an early breakfast ; when many used to be gratified by his pious and instructive conversation, and esteemed it a privilege to unite with him in family devotions. On one of those happy occasions, a friend introduced to him a young minister from the country, who had expressed a desire to see him. "Ah !" said Mr. Newton, "I was a wild beast once, on the coast of Africa, and the Lord *tamed* me; and there are many people now who have a curiosity to see me !"

ROMANS.

Chap. i, ver. 21.—Because that, when they knew God, they glorified him not as God.

A gentleman, who seemed strongly impressed with the opinion, that in order to exalt revelation, it is necessary to maintain that there is no such thing at all as natural religion, visiting a celebrated public seminary in Edinburgh, on occasion of some mention of the ancient philosophers in a passage which the pupils were then reading, asked a blind boy the following questions: "What did their philosophy do for them?" The boy returned no answer. "Did it," resumed

the examiner, "lead them to any knowledge of religion?" "They had no **RIGHT** knowledge of God." "But could they be said," rejoined the visitor in a marked tone of disapprobation, "to have any knowledge of God at all?" After a moment's thought, the child answered, "Yes." "That," observed the gentleman to the superintendents, "is by no means a right answer." Upon which the pupil was asked whether he had any reason for making this answer, to which he replied, "Yes." "What is it?" "The apostle Paul, in the first of the Romans, says, that when **THEY KNEW** God," laying an emphasis on these words, "they glorified him not as God."

Chap. i, ver. 31.—Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Mr. Ellis, in his Missionary Tour, relates the following shocking instance of infanticide. A man and his wife, tenants of Mr. Young, who has for many years held, under the king, the small district of Kukuwaw, situated on the center of Waiakea bay, resided not far from Maaro's house. They had one child, a fine little boy. A quarrel arose between them on one occasion respecting this child. The wife refusing to accede to the wishes of the husband, he, in revenge, caught up the child by the head and the feet, broke its back across his knee, and then threw it down in expiring agonies before her. Struck with the atrocity of the act, Mr. Young seized the man, led him before the king Tamehameha, who was then at Waiakea, and requested that he might be punished. The king enquired, "To whom did the child he has murdered belong?" Mr. Young answered, that it was his own son. "Then," said the king, "neither you nor I have any right to interfere; I cannot say any thing to him."

Chap. ii, ver. 23, 24.—Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name

of God is blasphemed among the Gentiles through you, as it is written.

Mr. Brainard informs us, that when among the American Indians at one place, where there was a great number, he halted, and offered to instruct them in the truth of Christianity. "Why," said one of them, "should you desire the Indians to become Christians, seeing the Christians are so much worse than the Indians? The Christians lie, steal, and drink, worse than the Indians. They first taught the Indians to be drunk. They steal to that degree, that their rulers are obliged to hang them for it; and that is not enough to deter others from the practice. But none of the Indians were ever hanged for stealing; and yet they do not steal half so much. We will not consent, therefore, to become Christians, lest we should be as bad as they. We will live as our fathers lived, and go where our fathers are when we die." Notwithstanding Mr. B. did all he could to explain to them that these were not Christians in heart, and that he did not want them to become such as these, he could not prevail, but left them, mortified at the thought, that the wickedness of some called Christians should engender such prejudices.

Chap. iii, ver. 14.—Whose mouth is full of cursing and bitterness.

A minister travelling in a stage coach, had the mortification of being shut up for the night with a naval officer who was much addicted to swearing. At length the conversation turned on the topic of the day, the Boulogne Flotilla; when the officer observed, "If one of our ships meet with them, she will send them all to the devil." "There is a great deal of propriety, sir," said the minister, "in your observation; for as it is probable there are many profane swearers on board the French ships, should these men die in their sins, they will certainly go to the

devil." He looked confounded, blushed, but swore no more, and in the morning took a respectful leave.

Chap. iii, ver. 25.—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Cowper, the poet, speaking of his religious experience, says, "But the happy period which was to shake off my fetters, and afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw, was the 25th of the 3d of Romans.—'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made, my pardon sealed in his blood, and all the fulness and completeness of his justification. In a moment I believed, and received the Gospel. Whatever my friend Madan had said to me so long before, revived in all its clearness, with demonstration of the Spirit, and with power."

Chap. iv, ver. 5.—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Mr. Samuel Walker of Truro, was for some time a preacher, before he experienced the power of godliness on his own heart. He was brought to right views in the following manner:—About a year after he came to Truro, being in company with some friends, the subject of whose conversation turned

upon the nature of justifying and saving faith, he, as he freely owned afterwards, became sensible that he was totally unacquainted with that faith which had been the topic of discourse; and also convinced, that he was destitute of something, which was of the greatest importance to his own, as well as the salvation of the people committed to his charge. He said nothing at that time of the concern he was brought under, but was ever ready afterwards, as opportunity offered, to enter upon the subject. He now began to discover, that he had hitherto been ignorant of the gospel salvation, inattentive to the spiritual state of his own, and the souls of others, and governed in all his conduct, not by the only Christian motives of love to God and man, but purely by such as were sensual and selfish; he found that he was a slave to the desire of man's esteem; and in short, as he himself expressed it, had been all wrong both within and without. Having, by prayer and study of the Scriptures, under the divine blessing, obtained just views of divine truth, and experiencing the power of religion on his own mind, he became a distinguished and successful preacher of the Gospel, whose praise is in all the churches.

Chap. v, ver. 1.—Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

A minister of the Gospel was once preaching in a public hospital. There was an aged woman present, who, for several weeks, had been aroused to attend to the concerns of her soul; and was now in a state of wretchedness, approaching to despair. When she heard the word of God from the lips of his servant, she trembled like a criminal in the hands of the executioner. She was an object of pity to all who knew her. Formerly she had entertained hope of acceptance with God; but she had departed from her comforter, and now she was the prey of a guilty conscience. A short time after this, the same minister

was preaching in the same place; but during the first prayer, his text, and the whole arrangement of his discourse, went completely from him, he could not recollect a single sentence of either; but Rom. v, 1, took possession of his whole soul: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." He considered this a sufficient intimation of his duty, and descanted freely on justification by faith, and a sinner's peace with God, through the atonement of Christ. It was the hour of mercy to this poor distracted woman. A ray of divine consolation now penetrated her soul; and she said to the minister when taking his leave, "I am a poor vile sinner, but I think, being justified by faith, I begin again to have peace with God through our Lord Jesus Christ. I think Christ has now got the highest place in my heart; and, oh! I pray God, he would always keep him there."

Chap. v, ver. 7.—For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

The history of the world will scarcely, perhaps, produce a well-authenticated instance of one fellow creature voluntarily and deliberately submitting himself to certain death to save the life of another, nor does the thing appear warrantable. Many instances of noble heroism and generous benevolence, however, are recorded, among which the following is not the least remarkable:—A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps, followed by a speedy thaw, the river Adige carried away a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, who, with his whole family, thus remained imprisoned by the waves, and in momentary expectation of certain destruction. They were discovered from the banks, stretching forth their hands, screaming, and imploring succor; while fragments of the only remaining arch were dropping into the

impetuous torrent. In this extreme danger, a nobleman, the Count of Palverini, who was a spectator, held out a purse of one hundred sequins, as a reward to any adventurer who would take a boat, and save this unhappy family. But the risk was so great of being borne down by the impetuosity of the stream, and being dashed against the fragments of the bridge, or being crushed by the falling of the heavy stones, that not one of the vast multitude of spectators had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately leaping into the boat, he, by amazing strength of arm, gained the middle of the river, and brought his boat under the pile, when the whole terrified family descended by means of a rope. "Courage!" cried he, "now you are safe!" By a still more strenuous effort, he brought the boat and family to shore. "Brave fellow!" exclaimed the Count, and holding out the purse to him, "there is your promised recompence." "I shall never expose my life for money," answered the peasant; "my labor affords a sufficient livelihood for myself, my wife, and children; give the purse to the poor family who have lost all."

Chap. vi, ver. 6.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

"Five persons," says Mr. Brooks, "were studying what were the best means to mortify sin; one said, to meditate on death; the second to meditate on judgment; the third, to meditate on the joys of heaven; the fourth, to meditate on the torments of hell; the fifth, to meditate on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest motive of all. If ever we would cast off our despairing thoughts, we must dwell and muse much upon, and apply this precious blood to our own souls; so shall sorrow and mourning flee away."

Chap. vi, ver. 17.—But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

A person who had expressed doubts, whether the negroes received any real advantage by hearing the Gospel, was asked, whether he did not think one named Jack was better for the preaching? He replied, "Why, I must confess that he was a drunkard, a liar, and a thief, but, certainly, he is now a sober boy, and I can trust him with any thing; and since he has talked about religion, I have tried to make him drunk, but failed in the attempt."

Chap. vii, ver. 9.—For I was alive without the law once; but when the commandment came, sin revived, and I died.

The following remarks of one of the Christian negroes, may be considered as illustrative of the above passage: "Yesterday morning," said he, "when you preach, you show me that the law be our school-master to bring us to Christ. You talk about the ten commandments. You begin at the first, and me say to myself, 'Me guilty!' the second; 'Me guilty!' the third; 'Me guilty!' the fourth; 'Me guilty!' the fifth; 'Me guilty!' Then you say the sixth, I suppose plenty people live here, who say,—'Me no guilty of that!' Me say again in my heart, 'Ah! me no guilty?' 'Did you never hate any person? Did you never wish that such a person, such a man or such a woman, was dead?' 'Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart, and say, Me the same person. My heart begin to beat—me want to cry—my heart heave so much, me don't know what to do. Massa, me think me kill ten people before breakfast? I never think I so bad. Afterward, you talk about the Lord Jesus Christ, how he take all our sins. I think I stand the same like a person that have a big stone

upon him head, and can't walk—want to fall dōwn. Oh Massa! I have trouble too much—I no sleep all night, and wept much. I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me. I shall go to hell for ever.' ”

Chap. vii, ver. 22, 23.—For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

The Rev. William Johnson, missionary in Africa, gives the following account. “One woman was much distressed, and wept, and said that she had two hearts which troubled her so much, that she did not know what to do. One was the new heart, that told her all things that she had ever been doing. The same heart told her that she must go to Jesus Christ, and tell him all her sins, as she had heard at church; but her old heart told her, ‘Never mind, God no save black man, but white man. How know he died for black man?’ Her new heart said, ‘Go, cry to him, and ask.’ Old heart tell me, do my work first, fetch water, make fire, wash, and then go pray. When work done, then me forget to pray. I don't know what I do.’ I read to her the seventh chapter to the Romans, and showed that the Apostle Paul felt the same things, and spoke of two principles in man. When I came to the verse, *Oh wretched man that I am! who shall deliver me from the body of this death?* she said, ‘Ah, Massa, that me—me no know what to do.’ I added the words of St. Paul—*I thank God, through Jesus Christ*; and explained to her the love of Christ, how he died for sinners like her: she burst into tears; and has continued ever since, so far as I know, to follow her Saviour.”

Chap. viii, ver. 26.—Likewise the Spirit also helpeth our infirmities; for we know not

what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Mr. C——, a pious gentleman lately deceased, was on a visit to an intimate friend, whose sister, a pious lady, was lying on her death-bed. Religion, together with the means of promoting its growth in the heart, formed the subject of conversation. Mr. C—— having taken occasion to recommend the duty of family worship, his friend remarked, that he was sensible of the importance of the duty ; but having hitherto been a stranger to the practice of it, he felt a difficulty in commencing it ; that, however, if Mr. C—— would assist him in getting over that difficulty by giving the duty a beginning, he would afterwards endeavor to continue the practice of it. To such a mind as Mr. C.'s this proposal was embarrassing. If he complied with it, he knew he had no resource but to undertake the duty without the customary help of a prayer-book ; and from this his modesty revolted. If he declined it, he had reason to apprehend that his declining it might operate unfavorably on his friend's establishment and growth in grace. The possibility of such a result he could not suffer to be hazarded. In the option of difficulties, the benevolent desire of usefulness prevailed. The family was convened at the hour of prayer ; and their guest presided in their family worship. At first he was somewhat agitated, and his voice began to falter. But his mind soon recovered its tone, and the solemn duty was performed with ease and with propriety. The success which attended this first attempt, encouraged him to lay his formulary aside ; and experience soon taught him, that when the spirit of devotion in truth prevails, there is rarely any difficulty in giving expression to the feelings which it excites.

Chap. viii, ver. 28.—And we know that all things work together for good to them that

love God, to them who are the called according to his purpose.

When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "that nothing happens to us but what is intended for our good:" asking him, "Whether he thought his broken leg was so?" He answered meekly, "He made no question but it was." And, indeed, so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance.

Chap. ix, ver. 14.—What shall we say then? Is there unrighteousness with God? God forbid.

A pious gentleman was once called up in providence to visit an unhappy old man, who lay at the point of death. For several years he had been an avowed infidel. He had been accustomed to scoff at Scripture; but he principally exercised his profane wit in ridiculing the justice of God, and the future punishment of the wicked. He died convinced, but not converted. His death was truly awful. With his last quivering breath, he exclaimed, "Now I know there is a hell, for I feel it!" and expired. It is a fearful thing to fall into the hands of the living God.

Chap. ix, ver. 22, 23.—What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his

glory on the vessels of mercy, which he had afore prepared unto glory.

A certain minister having changed his views of some parts of divine truth, was waited upon by an old acquaintance, who wished to reclaim him to his former creed; finding he could not succeed in his object, he became warm, and told his friend in plain terms that God had given him "up to strong delusions," and that he was "a vessel of wrath fitted to destruction." "I think, brother," replied the one who was charged with a departure from the faith, with great calmness, "I think, brother, that you have mistaken the sense of the passage you last referred to. Vessels are denominated according to their contents. A chemist, in conducting a stranger through his laboratory, would say, 'This is a vessel of turpentine, that of vitriol,' &c, always giving to the vessel the name of the article it contains. Now, when I see a man full of the holy and lovely spirit of Christ, devoted to his service, and imitating his example, I say that man is a vessel of mercy, whom God hath afore prepared unto glory; but when I see a man full of every thing but the spirit of the Bible—opposed to the moral government of God,—seeking his own things rather than those which are Christ's,—and filled with malice, wrath, and *all uncharitableness*, I am compelled to consider him 'a vessel of wrath, fitted to destruction.'"

Chap. x, ver. 10.—For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

There was one Victorinus, famous in Rome for teaching rhetoric to the senators: this man in his old age was converted to Christianity, and came to Simplicianus, who was an eminent man, whispering softly in his ears these words; "I am a Christian;" but this holy man answered, "I will not believe it, nor count thee so, till I see thee among the Christians in

the church." At which he laughed, saying, "Do then those walls make a Christian! Cannot I be such except I openly profess it, and let the world know the same?" A while after, being more confirmed in the faith, and considering that, if he should thus continue ashamed of Christ, Christ would be ashamed of him in the last day, he changed his language, and came to Simplicianus, saying, "Let us go to the church; I will now in earnest be a Christian." And there, though a private profession of his faith might have been sufficient, yet he chose to make it open, saying, "That he had openly professed rhetoric, which was not a matter of salvation, and why should he be afraid to own the word of God in the congregation of the faithful?"

Chap. x, ver. 17.—So then faith cometh by hearing, and hearing by the word of God.

A very poor woman in Edinburgh, who was so nearly blind as not to be able to peruse the Bible, could get no one to read it to her. She was greatly distressed to live day after day without the comfort and direction of this blessed book. She thought of many plans, and made many inquiries, but all in vain. At last she made a bargain with another woman to read to her a chapter every night; and for this service she paid her a penny a week out of her scanty pittance.

Chap. xi, ver. 18, 19, 20.—Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

"Had I," says D'Israeli, "to sketch the situation of the Jews in the ninth century, and to exhibit at the same time the character of that age of bigotry, could I do it more effectually than by the following

anecdote, which a learned friend discovered in some manuscript records :—‘ A Jew at Rouen, in Normandy, sells a house to a Christian inhabitant of that city. After some time of residence, a storm happens, lightning falls on the house, and does considerable damage. The Christian, unenlightened and villanous, cites the trembling descendant of Israel into court for damages. His eloquent advocate hurls an admirable philippic against this detestable nation of heretics, and concludes, by proving that it was owing to this house having been the interdicted property of an Israelite, that a thunderbolt fell upon the roof. The judges, as it may be supposed, were not long in terminating this suit. They decreed that God had damaged this house as a mark of his vengeance against the property of a Jew, and that therefore it was just the repairs should be at his cost!’ ”

Chap. xi, ver. 36.—For of him, and through him, and to him, are all things ; to whom be glory for ever. Amen.

“ I have read of an author,” says Mr. Ashburner, “ who, whilst he was writing a book he was about to publish, would every now and then look back to the title to see if his work corresponded thereto, and if it answered the expectations raised thereby. Now the use I would make hereof, and would recommend to you is, for thee oh sinner, to look back every now and then, and consider for what thou wast created ; and for thee, oh saint, to look back every now and then, and consider for what thou wast redeemed.”

Chap. xii, ver. 11.—Not slothful in business, fervent in spirit, serving the Lord.

Mr. Cruden, during the last year of his life, lived in terms of the strictest intimacy with the late Rev. David Wilson, minister of the Presbyterian congregation, Bow Lane, London. The two friends were in the habit of paying frequent visits to Mr. Gordon, a pious nursery-man in the neighborhood of the me-

tropolis. One evening Mr. Gordon informed Mr. Wilson, that a young Scottish gardener in his employment, who usually attended divine service at Bow Lane, sometimes absented himself from public worship without a sufficient cause, and was besides rather indolent, desiring the minister to admonish him. The young man was accordingly called into the parlor, and Mr. Wilson concluded a solemn address with these words: "Remember the Sabbath day to keep it holy." "Have you done, sir," said Mr. Cruden. "Yes," replied Mr. Wilson. "Then," rejoined Mr. Cruden, "you have forgotten one half of the commandment: Six days shalt thou labor and do all thy work, &c; for if a man does not labor six days of the week, he is not likely to rest properly on the seventh."

Chap. xii, ver. 20, 21.—Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

A very little girl, who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plums that a friend had given to her. The mother answered, "she was very kind and has given you a great many." "Yes," said the child, "very kind indeed: and she gave me more than these, but I have given some away." The mother asked to whom she had given them? when the child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again."

Chap. xiii, ver. 4.—For he is the minister

of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

"It was in one of the Prussian campaigns," says Harte, in his life of Gustavus Adolphus, king of Sweden, "that the irrational practice of duelling rose to such a height in the Swedish army, not only among persons of rank and fashion, but even between the common soldiers, that Gustavus published a severe edict, denouncing death against every delinquent. Soon after there arose a quarrel between two officers very high in command, and as they knew the king's firmness in preserving his word inviolable, they agreed to request an audience, and besought his permission to decide the affair like men of honor. His majesty repressed his passion, and under the appearance of pitying brave men who thought their reputation injured, he told them, that though he blamed much their mistaken notions of fame and glory, yet as this unreasonable determination appeared to be the result of deliberate reflection, he would allow them to decide the affair at a time and place specified: 'And gentlemen,' said he, 'I myself will be a witness of your extraordinary valor.' At the hour appointed, Gustavus arrived, accompanied with a small body of infantry, whom he drew up around the combatants. Having done this he desired them to fight on till one of them should be killed, and calling the executioner of the army to him, he ordered him the moment one should fall, to be ready instantly to behead the survivor. Astonished at such inflexible firmness, the two generals, after pausing a moment, fell upon their knees, and asked the king's forgiveness, who made them embrace each other, and give their promise to continue faithful friends to their last moments; as they both did, with sincerity and thankfulness."

Chap. xiv, ver. 7, 8.—For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

The following lines which Dr. Doddridge wrote on the motto of his family arms, have been much admired, as expressing, in a lively and pointed manner, the genuine spirit of a faithful servant of God. Dr. Johnson, when speaking of this epigram, praised it as one of the finest in the English language. "Whilst we live, let us live;" was the motto of the family arms, on which the Doctor wrote;

"Live whilst you live," the Epicure would say,
And seize the pleasures of the present day.
"Live whilst you live," the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views, let both united be;
I live in pleasure whilst I live to thee.

Chap. xiv, ver 10.—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Mr. Baxter spent his last hours in preparing others and himself to appear before God. He said to a friend who visited him, "You come hither to learn to die. I am not the only person that must go this way: I can assure you that your life, be it ever so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh. Be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort."

Chap. xv, ver 20, 21.—Yea, so have I strived to preach the Gospel, not where Christ

was named, lest I should build upon another man's foundation : But as it is written, To whom he was not spoken of, they shall see ; and they that have not heard shall understand.

" The last time I was with Mr. Grimshaw," says Mr. Newton, " as we were standing together upon a hill near Haworth, and surveying the romantic prospect around us, he expressed himself to the following purport, and I believe I nearly retain his very words, for they made a deep impression upon me while he spoke.—' When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north, and south, I could not meet with or hear of one truly serious person,—but now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life, like Simeon, rejoicing in the Lord's salvation ; and besides five dissenting churches or congregations, of which the ministers, and nearly every one of the members, were first awakened under my ministry ; I have still at my sacrament, if the weather is favorable, from three to five hundred communicants, of the far greater part of whom, so far as man who cannot see the heart, and can therefore only determine by appearances, profession, and conduct, may judge, I can give almost as particular an account, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both personal and domestic, both spiritual and temporal, almost as intimately as if I had lived in their families.' "

Chap. xvi, ver. 5.—Greet the church that is in their house.

A family in which the worship of God is observed, morning and evening, may, in a subordinate sense,

be called, "A church in the house." The following is an instance of the advantages of family worship.—An old servant of a respectable family, having been constrained to give herself to the public profession of the Gospel, by commemorating with a christian church the dying love of Christ, said that she was first excited to give religion a serious attention, by the habitual observance of family worship. Here her mind was prepared to receive those impressions which laid the foundation of permanent religious character, and "a good hope through grace."

Chap. xvi, ver. 26.—But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

In Iceland, a custom prevails among the people, of spending their long evenings in a manner which must powerfully tend to promote their religious improvement. The whole family assembles at dusk around the lamp, every one except the reader having some kind of work to perform. The reader is frequently interrupted, either by the head, or some of the most intelligent members of the family, who make remarks on various parts of the story, and propose questions with a view to exercise the ingenuity of the children and servants. In this kind of exercise, the Bible is preferred to every other book. Before separating, a prayer is offered up and the evening closed with singing a psalm.

I. CORINTHIANS.

Chap. i, ver. 12, 13.—Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for

you? or were ye baptized in the name of Paul?

Luther would by no means allow, that any sect should be called after his name. "For," said he, "the doctrine which I teach is none of mine; neither did I die for any man; neither would Paul endure such a thing. Besides, we are all Christians, and profess the doctrine of Christ: and because the Papists used to do so, calling themselves *pontificians*, we ought not to imitate them."

Chap. i, ver. 20.—Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

Mr. Carter being invited to dine, together with several other ministers, at the house of a respectable magistrate at Ipswich, a very vain person who sat at table, boasted that he would dispute with any gentleman present, upon any question that should be proposed, either in divinity or philosophy. A profound silence ensued, till Mr. Carter addressed him in these words:—"I will go no farther than my trencher to puzzle you. Here is a *sole*; now tell me the reason why this fish, which hath always lived in *salt* water, should come out *fresh*?" As the bold challenger did not so much as attempt any answer, the scorn and laughter of the company were presently turned on him.

Chap. ii, ver 4.—And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

It is related of Dr. Manton, that having to preach before the Lord Mayor and Aldermen of London, he chose a subject in which he had an opportunity of displaying his learning and judgment. He was heard with admiration and applause by the intelligent part

of his audience ; but as he was returning from dinner with the Lord Mayor, a poor man following him, pulled him by the sleeves of his gown, and asked him if he was the gentleman that preached before the Lord Mayor. He replied, he was. " Sir," said he, " I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said ; you were quite above my comprehension." " Friend," said the doctor, " if I have not given you a sermon, you have given me one : By the grace of God I will not play the fool in such a manner again."

Chap. ii, ver. 13.—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

Some time after the conversion of Mr. John Cotton, it came to his turn to preach at St. Mary's ; when a high expectation from his known abilities was raised through the university, that they should have a sermon set off with all the learning and eloquence of the place. Mr. Cotton had now many difficulties in his own mind concerning the course he was to pursue. On the one hand he considered, that if he should preach with a scriptural and Christian plainness, he should not only wound his own fame, but also tempt carnal men to revive an old cavil, that religion made scholars turn dunces ; whereby the honor of God might suffer not a little. On the other hand he considered, that it was his duty to preach with such plainness as became the oracles of the living God. He therefore resolved to preach a plain sermon ; such a one as he might in his own conscience think would be most pleasing to the Lord Jesus Christ ; and accordingly he did so. But when he had finished, the wits of the university discovered their resentment, by their not humming, as according to their absurd custom they had formerly done ; and the vice-chancellor, too, showed much dissatisfaction.

He had, however, many encouragements from some doctors, who having a better sense of religion, prayed him to persevere in that good way of preaching he had now taken. But the greatest consolation was, that by the sermon he became a spiritual father to Dr. Preston, one of the most eminent men of his time.

Chap. iii, ver. 2.—I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

At a meeting held at Wittemberg by the leading parties of the reformation, with a view to promote the harmony of the whole, it was agreed that Albert Bucer, and Luther, should be the preachers. At the close of the services, Luther requested Bucer to be his guest, to which Bucer readily acceded. In the course of the evening, Luther found an opportunity to make his remarks on the sermon delivered by his sage friend. He spake highly in its praises, but added, "*Bucer, I can preach better than you.*" Such an observation sounded oddly to the ears of his friend, who, however, took it in good part, and readily replied, "*Every person of course will agree, that Luther should bear the palm.*" Luther immediately changed his tone of voice, and with indescribable seriousness, addressed his friend to this effect. "Do not mistake me, my dear brother, as though I spake merely in the praise of myself. I am fully aware of my weakness, and am conscious of my inability to deliver a sermon so learned and judicious, as the one I have heard from your lips this afternoon. But my method is, when I enter the pulpit, to look at the people that sit in the aisles; because they are principally Vandals.—(By this term he meant the ignorant common people, and alluded to the circumstance of those parts having been formerly overrun by hordes of savage Vandals.) I keep my eye on the Vandals, and endeavor to preach what they can comprehend. —^{that} you shot over their heads; your sermon was

adapted for learned hearers, but my Vandals could not understand you. I compare them to a crying babe, who is sooner satisfied with the breast of its mother, than with the richest confectionaries: so my people are more nourished by the simple word of the Gospel, than by the deepest erudition, though accompanied with all the embellishments of eloquence."

Chap. iii, ver. 21, 22, 23.—Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.

Dr. Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and pain with which he spoke, and finding by his pulse, that the pangs of death were then coming on, desired that he would spare himself: "No," said he, "Doctor, No: You tell me I have but a few minutes to live; oh! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then expatiated in the most striking manner, on these words of Paul, 'All things are yours, life and death; things present, and things to come; all are yours; and ye are Christ's, and Christ is God's.' "Here, says he, is the treasure of a Christian, and a noble treasure- it is. Death is reckoned in this inventory: how thankful am I for it, as it is the passage through which I get to the Lord, and giver of eternal life; and as it frees me from all the misery you see me now endure, and which I am willing to endure as long as God thinks fit; for I know he will by and by, in his good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. Oh welcome, welcome, death! thou mayest well be reckoned

among the treasures of the Christian. To live is Christ, but to die is gain."

Chap. iv, ver. 4.—For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord.

The celebrated Mr. Shepherd, when on his death-bed, said to some young ministers who had come to see him, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things: First, That the studying of his sermons very frequently cost him tears. Secondly, Before he preached any sermon to others, he got good by it himself. And thirdly, That he always went to the pulpit, as if he were immediately after to render an account to his Master.

Chap. iv, ver. 13.—Being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day.

"One Sabbath afternoon," says Mr. Lacey, a missionary in the East Indies, "the people were extremely violent, shouting, 'A lie! a lie!' at every word spoken. Some called aloud to drown my voice; others made impudent gestures, and excited a loud obscene laugh: and, in short, all means of diverting the attention of the hearers were resorted to. Some few, I observed, were more backward in the crowd, more serious, and seemed to feel the force of truth; these encouraged me to proceed. Upon others, persecution seemed to make a favorable impression: these came and complained of the folly and ignorance of the mob; but soon had their mouths stopped by hearing, 'Ah! are you of the caste, to blaspheme the mara poboo? It is blaspheming to hear this idiot's words, come away!' The epithets, fool, thief, liar, &c, were liberally bestowed this evening. Brother Bampton came up, followed by a mob, shouting him away. We both retired together, amidst the shouts

and hisses of the multitude, and a shower of dust and broken pots."

Chap. v, ver. 7, 8.—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

General Burn, in recording his experience, says, "One Lord's day, when I was to receive the sacrament, before I approached that sacred ordinance, my conscience so keenly accused me on account of this beloved idol (playing at cards) that I hardly knew what to do with myself. I tried to pacify it by a renewal of all my resolutions, with many additions and amendments. I parleyed and reasoned the matter over for hours, trying, if possible, to come to some terms of accommodation, but still the obstinate monitor within cried out, 'There's an Achan in the camp; approach the table of the Lord if you dare!' Scared at the threat, and yet unwilling to part with my darling lust, I became like one possessed. Restless and uneasy, I flew out of the house to vent my misery with more freedom in the fields under the wide canopy of heaven. Here I was led to meditate on the happiness of the righteous, and the misery of the wicked in a future state. The importance of eternity falling with a ponderous weight upon my soul, raised such a vehement indignation against *the accursed thing* within, that crying to God for help, I kneeled down under a hedge, and taking Heaven and Earth to witness, wrote on a piece of paper with my pencil a solemn vow, that I never would play at cards, on any pretence whatsoever, so long as I lived. No sooner had I put my name to that solemn vow, than I felt myself another creature. Sorrow took win-

and flew away, and a delightful peace succeeded. The intolerable burden being removed from my mind, I approached the sacred table of the Lord with an unusual degree of pleasure and delight. This was not my only idol. I had many others to contend with. But while I was endeavoring to heal my wounded soul in one place, ere I was aware sin broke out in another."

Chap. v, ver. 9, 10.—I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

Mr. Robert Blair, in a memoir of his life, written by himself, says, "That year (1616) having, upon an evening, been engaged in company with some irreligious persons, when I returned to my chamber, and went to my ordinary devotion, the Lord did show me so much displeasure and wrath, that I was driven from prayer, and heavily threatened to be deserted of God: For this I had a restless night, and resolved to spend the next day in extraordinary humiliation, fasting and prayer; and, toward the evening of that day, I found access to God, with sweet peace, through Jesus Christ, and learned to beware of such company; but then I did run into another extreme of rudeness and incivility toward such as were profane and irreligious, so hard a thing is it for short-sighted sinners to hold the right and the straight way."

Chap. vi, ver. 7.—Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong; why do ye not rather suffer yourselves to be defrauded?

Mr. Philip Henry relates a remarkable story concerning a good old friend of his, who when young, being an orphan, was greatly wronged by his uncle.

His portion, which was £200, was put into the hands of that uncle; who, when he grew up, shuffled with him, and would give him but £40 instead of his £200, and he had no way of recovering his right but by law; but before he would engage in that, he was willing to advise with his minister, who was the famous Dr. Twiss of Newberry; the counsel he gave him, all things considered, was for peace sake, and for the preventing of sin and snares, and troubles, to take the £40 rather than contend; "and Thomas," said the doctor, "if thou dost so, assure thyself that God will make it up to thee and thine, some other way, and they that defraud thee will be the losers by it at last." He did so, and it pleased God so to bless that little which he began the world with, that when he died in a good old age, he left his son possessed of some hundreds a year, whilst he that had wronged him fell into poverty.

Chap. vi, ver. 10.—For drunkards shall not inherit the kingdom of God.

A parent once said to a sabbath school teacher, "Oh sir! I am very glad that you have got a school for boys on Sunday nights. I had such a reprimand and sermon from my little lad the other night, as I never had before in my life. After he came home last Sunday night, he sat down very thoughtful and at last began to cry, and said, 'Oh father! if you go and get drunk, you will go to hell; and if I were to go to heaven, and see you on the left hand, oh how shall I cry and wish you to come to me!'"

Chap. vii, ver. 16.—For what knowest thou, oh wife, whether thou shalt save thy husband?

A married woman who was called effectually by Divine grace, and became an exemplary Christian, had a husband who was a lover of pleasure and of sin. When spending an evening as usual with his compan-

ions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives. The husband just mentioned gave the highest encomiums of his wife, saying she was all that was excellent, only she was a Methodist. "Notwithstanding which," said he, "such is her command of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness." The company looking upon this merely as a boast, dared him to make the experiment by a considerable wager. The bargain was made, and about midnight the company adjourned, as proposed. Being admitted, "Where is your mistress?" said the husband to the maid-servant who sat up for him. "She is gone to bed, sir." "Call her up," said he, "Tell her I have brought some friends home with me, and desire she would get up and prepare them a supper." The good woman obeyed the unreasonable summons; dressed, came down, and received the company with perfect civility; told them that she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. The supper was accordingly served up, when she performed the honors of the table with as much cheerfulness as if she had expected company at a proper season. After supper, the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madam," said he, "your civility fills us all with surprise. Our unreasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot approve of our conduct, give me leave to ask, what can possibly induce you to behave with so much kindness to us?" "Sir," replied she, "when I married, my husband and myself were both in a carnal state. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for

ever: I think it, therefore, my duty to render his present existence as comfortable as possible." This wise and faithful reply affected the whole company. It made a deep impression on the husband's mind. "Do you, my dear," said he, "really think I should be eternally miserable? I thank you for the warning; by the grace of God, I will change my conduct." From that time he became another man, a serious Christian, and consequently a good husband. "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives."

Chap. viii, ver. 3.—But if any man love God, the same is known of him.

An aged Christian in great distress of mind, was once complaining to a friend of his miserable condition; and among other things, said, "that which troubles me most is, that God will be dishonored by my fall." His friend hastily caught at this, and used it for the purpose of comforting him:—"Art thou careful of the honor of God? and dost thou think that God hath no care of thee and of thy salvation? A soul forsaken of God cares not what becomes of the honor of God; therefore be of good cheer; if God's heart were not towards thee, thine would not be towards God, or towards the remembrance of his name."

Chap. viii, ver. 13.—Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

"A chief of Huahine once asked me," says Mr. Ellis, missionary to the South Sea Islands, "whether it would be right, supposing he were walking in his garden on that day, (the Sabbath) and saw ripe plantains hanging from the trees that grew by the side of the path, to gather and eat them; I answered, that I

thought it would not be wrong. 'I felt inclined to do so, said he, last Sabbath, when walking in my garden, but on reflecting that I had other fruit ready plucked and prepared, I hesitated, not because I believed it would be in itself sinful, but lest my attendants should notice it, and do so too, and it should be a general practice with the people to go to their gardens, and gather fruit to eat on the Sabbath, which would be very unfavorable to the proper observance of that sacred day.'

Chap. ix, ver. 27.—But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

The Rev. Mr. S. an eminent divine of the church of England, happened to dine with several other clergymen, in the house of a pious gentleman. After dinner, the conversation turned on the prevailing faults of serious Christians. Mr. S. said, that one of the most obvious sins which those of them who are wealthy, are apt to indulge in, is the keeping too good tables; that various courses, expensive removes, and luxurious dishes, savored too much of the world, had a tendency to draw away the heart from God, to cherish the desires of the carnal mind, and to make people fond of what is unworthy of a man's attention, good eating; and then, in his plain blunt way, he added, "I cannot help saying, that the dinner we had to-day, was not quite agreeable to my ideas of Christian simplicity." The hint was taken, and though Mr. S. repeatedly afterwards dined in the same house, he never once had occasion to repeat his remark.

Chap. x, ver. 13.—God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

When Bishops Latimer and Ridley, who were burnt at Oxford, in 1555, were brought to the stake, Latimer lifted up his eyes with a sweet and amiable countenance, saying, "God is faithful, who will not suffer us to be tempted above that which we are able." When they were brought to the fire, on a spot of ground on the north of Baliol College, where after an abusive sermon, being told by an officer that they might now make ready for the stake, Latimer, having thrown off his prison attire, appeared in a shroud prepared for the purpose; "And whereas before," says Fox, "he seemed a withered and crooked old man, he stood now bolt upright, as comely a father as one might lightly behold." Being thus ready, he recommended his soul to God, and delivered himself to the executioner, saying to his fellow sufferer, "We shall this day, brother, light such a candle in England as shall never be put out."

Chap. x, ver. 24.—Let no man seek his own, but every man another's wealth.

In the hard frost of the year 1740, the benevolent Duke of Montague went out one morning in disguise, as was his favorite practice, in order to distribute his bounty to his suffering fellow creatures. He descended into one of those subterraneous dwellings of which there are many in London, and accosting an old woman, enquired, "How she lived in these hard times, and if she wanted charity." "No," she replied, "she thanked God, she was not in want; but if he had any thing to bestow, there was a poor creature in the next room almost starving." The duke visited this poor object, made her a donation, and then enquired of the old woman, "If any more of her neighbors were in want?" She said, "Her left hand neighbor was very poor, and very honest."—"Surely," replied the duke, "you are very generous, and disinterested; pray, if it is no offence, let me know your own circumstances." "I owe nothing," said the good woman, "and am worth thirty shillings."

"Well, but I suppose a little addition would be acceptable." "Yes, certainly, but I think it wrong to take what others want so much more than I do."—The duke upon this took out five guineas, and desiring her acceptance of them, left the poor woman quite overcome by this mark of his generosity, and expressing in the warmest language her gratitude for his kindness.

Chap. xi, ver. 24.—Take, eat; this is my body, which is broken for you.

A Roman Catholic gentleman in England being engaged to marry a Protestant lady, it was mutually agreed, that there should be no contests on the subject of religion. For some years after their union, this agreement was scrupulously observed; but in the course of time, the priest, who had paid them frequent visits, expecting to find no difficulty in making a convert of the lady, began to talk about the peculiarities of his religion; He particularly insisted upon the doctrine of transubstantiation, and grew troublesome by his importunity. To avoid being farther teased by him, she one day seemed to be overcome by his arguments, and agreed to attend at mass with her husband the following Sabbath, provided she might be allowed to prepare the wafer herself. The priest not suspecting any thing, and glad on any terms to secure such a convert, gave his consent.—The lady accordingly appeared at the chapel with her husband, and after the consecration of the wafers which she had brought with her, she solemnly demanded of the priest whether it was really converted into the body of Christ? to which question he without hesitation replied, *That there was a conversion made of the whole substance of the bread into the body of Christ, and that there remained no more of its form or substance.* "If this be really the case," said she, "you may eat the wafer without any danger; but as for *myself*, I should be afraid to touch it, as it is mixed with arsenic. The priest was overwhelmed by a discovery so unexpected, and was too wise to

hazard his life upon a doctrine for which he had, however, contended with all the earnestness of perfect assurance. The lady's husband was so struck by this practical confutation of a doctrine which he had before implicitly believed, that he never afterwards appeared at the mass.

Chap. xi, ver. 30.—For this cause many are weak and sickly among you, and many sleep.

When Mr. Joseph Woodward, one of the nonconformist ministers in England, was settled in Dursley, he vigorously set about the reformation of many disorders in discipline and manners that existed among the people. In particular, he declared his resolution to admit none to the Lord's supper but those who, besides a visible probity of conversation, had a competent knowledge of divine things. A certain person said, "He would not submit to examination; and if Mr. Woodward would not give him the sacrament, he would take it!" In pursuance of this impious resolution, this man was coming to church on the sacrament-day, but he had scarcely set one foot over the threshold before he fell down dead.

Chap. xii, ver. 2.—Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

King Oloup Haraldson, (about eight hundred years since,) having exerted himself to convert the inhabitants of Norway to Christianity, prevailed, partly by authority, and partly by persuasion, so far as to cause to be destroyed before them, a gigantic statue of their god Thor, the grand virtue of which was that it ate every day a quantity of meat and cakes put into its mouth. When demolished, it was found to have had in its stomach a very effective power of digestion; a multitude of rats escaped from all parts of it, and betrayed to the people the cause of what had appeared a prodigy. They abjured Thor, and were baptized. If we cannot praise the honesty of the priests of Thor, they at least cannot be charged with want of ingenuity.

Chap. xii, ver. 15.—If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ?

The Rev. Ambrose Morton was generally esteemed a good scholar, and remarkably humble, sanctified, and holy ; but was inclined to melancholy, to his own discouragement. In his younger days, when he was assistant to another minister, some good people, in his hearing, speaking of their conversion, and ascribing it under God to that minister's preaching, he seemed cast down as if he was of no use. A sensible countryman, who was present, and who had a particular value for his ministry, made this observation for his encouragement: "An ordinary workman may hew down timber ; but it must be an accomplished artist that shall frame it for the building." Mr. M. therefore rose up, and cheerfully replied, "if I am of any use, I am satisfied." Indeed, his preaching was always solid and judicious, and highly esteemed by all but himself: but was especially useful to experienced Christians.

Chap. xiii, ver. 5.—Doth not behave itself unseemly, seeketh not her own.

Dr. Hammond frequently remitted his rights when he thought the party unable to pay. Once he had made a bargain with one of his parishioners to have so much for the tithe of a large meadow ; and according to his agreement, received part of the money at the beginning of the year. It happened, however, that the produce was afterwards spoiled, and carried away by a flood. When the tenant came to make the last payment, the doctor not only refused it, but returned the former sum, saying to the poor man, "God forbid that I should take the tenth, when you have not the nine parts."

Chap. xiii, ver. 12.—For now we see through a glass, darkly ; but then face to face ; now I know in part, but then shall I know even as also I am known.

An old Hottentot having been taken ill, was visited by Mr. Reid, a missionary. He said, "This is the message of death! I shall now go and see the other country where I have never been, but which I long to see! I am weary of every thing here! I commit too much sin here, I wish to be free from it; I cannot understand things well here, and you cannot understand me. The Lord has spoken much to me, though I cannot explain it."

Chap. xiv, ver. 9.—So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air.

A gentlewoman went one day to hear Dr. — preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and, on coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary. The doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."

Chap. xiv, ver. 21.—In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.

A musical Amateur of eminence, who had often observed Mr. Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the force of music,—pay particular attention to this piece." It accordingly was played. "Well, what do you say now?" "Why just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprised at your insensibility. *Where are your ears?*" "Bear with me;

my lord," replied Mr. Cadogan, "since I too have had my surprise; I have often from the pulpit set before you the most striking and affecting truths; I have sounded notes that have raised the dead; I have said, surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say with astonishment, *Where are his ears?*"

Chap. xv, ver. 33.—Be not deceived; evil communications corrupt good manners.

A poor boy who had been educated in the Stockport Sabbath school, conducted himself so well, and made so great proficiency in learning, that he was appointed teacher of one of the junior classes. About this time his father died, and his mother being reduced to indigent circumstances, she was obliged to engage him in one of the cotton factories, where he met with boys of his own age, who were matured in vice, and hardened in crime. Through the force of their evil example, he lost by degrees all his serious impressions; and having thrown off the fear of God, became addicted to intemperance, and the commission of petty thefts. His dissolute conduct soon brought him into the army. The regiment was sent to Spain, where his habit of excessive drinking was confirmed; and not satisfied with the advantages he reaped as the fruits of many a splendid victory, he plundered the innocent and peaceful inhabitants. On the close of the war in the Peninsula, he returned home with his regiment; and soon after landing on the coast of Hampshire, he, with others of his companions, whose principles he had vitiated, broke into several houses; till at length he was detected, arraigned at the tribunal of justice, and condemned to an ignominious death at the age of twenty-one. "Sin, when it is finished, bringeth forth death."

Chap. xv, ver. 35.—But some man will

say, How are the dead raised up? and with what body do they come?

"A number of the attendants on the queen's sister," says Mr. Ellis in his *Polynesian Researches*, "soon after their reception of Christianity, came to the meeting, and stated that one of their friends had died a few days before, and that they had buried the corpse according to their ancient manner, not laying it straight in a coffin, as Christians were accustomed to do, but placing it in a sitting posture, with the face between the knees, the hands under the thighs, and the whole body bound round with cords. Since the interment, (they added,) they had been thinking about the resurrection, and wished to know how the body would then appear, whether, if left in that manner, it would rise deformed, and whether they had not better disinter the corpse, and deposit it in a straight or horizontal position. A suitable reply was of course returned. They were directed to let it remain undisturbed—that probably long before the resurrection, it would be so completely dissolved, and mingled with the surrounding earth, that no trace would be left of the form in which it had been deposited."

Chap. xvi, ver. 22.—If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

Mr. Flavel, on one occasion, preached from the above passage. The discourse was unusually solemn, particularly the explanation of the words *anathema, maran-atha*—"cursed with a curse, cursed of God with a bitter and grievous curse." At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema maran-atha?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor. In the congregation was a lady

named Luke Short, then about fifteen years old, and a native of Dartmouth. Soon after he went to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleborough, Massachusetts. Mr. Short's life was lengthened much beyond the usual time. When *an hundred years old*, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now "a sinner an hundred years old," and apparently ready to "die accursed." But one day as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truths he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditation; he felt that he had not "loved the Lord Jesus Christ;" he feared the dreadful "anathema;" conviction was followed by repentance, and at length this aged sinner obtained peace through the blood of atonement, and was "found in the way of righteousness." He joined the congregational church in Middleborough, and to the day of his death, which took place in his *one hundred and sixteenth year*, gave pleasing evidences of piety.

II. CORINTHIANS.

Chap. i, ver. 12.—For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

A clergyman in the county of Essex lately resigned two valuable livings into the hands of his diocesan,

the bishop of London, alleging that he could not conscientiously hold them any longer, dissenting from many articles contained in the liturgy of the church of England. The bishop, knowing how much the circumstances of the clergyman would be reduced by the loss of his livings, in the most handsome and friendly manner, before he would accept the resignations, endeavored to remove his scruples, and to prevail upon him to retain his livings, but without effect.

Chap. i, ver. 20.—For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

The faith of Dr. Watts, in the promises of God, was lively and unshaken. "I believe them enough," said he, "to venture an eternity on them." To a religious friend, at another time, he thus expressed himself: "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support, as the common and unlearned; and so," continued he, "I find it. It is the plain promises of the Gospel that are my support: and I bless God, they *are* plain promises, which do not require much labor and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

Chap. ii, ver. 8.—Wherefore I beseech you, that ye would confirm your love toward him.

Some friends were conversing about a person, who, in spite of many remonstrances, and many opportunities of knowing the path of duty, seemed perfectly steeled against every proper impression, and determined to go on in his evil courses.—One of the company, who, before he knew the Gospel, had gone to great excess in wickedness himself, remarked, that he saw no necessity for his friends troubling themselves any further with such a character; adding,—“If he has an opportunity of knowing

the truth, and will not attend to it, let him take the consequences." A lady sitting by, who knew this person's history, gently reminded him,—“Ah! Mr. ———, what might have been your state to-day, if others had argued thus in regard to you?” He had himself been indebted to the affectionate and persevering assiduities of a Christian friend, as the means, under the blessing of God, of leading his attention to the revelation of divine mercy.

Chap. ii, ver. 17.—For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

The late venerable Abraham Booth, was one day speaking of a sermon addressed to a church at the ordination of a minister. “The most serious and awful truths,” said he, “were delivered in such a way that the most grave could not avoid laughing; though I detested it, I could not help it.” He added, with that gravity and earnestness peculiar to him, “Had that sermon been printed, and I had been applied to for a title, I would have written, as an appropriate description, **DAMNATION, A FARCE!**” Those ministers who indulge themselves in this pulpit drollery would do well to read the valuable Essay of Mr. Booth, on the Kingdom of Christ, when, after describing the pulpit harlequin, he quotes,

“If angels tremble, ’tis at such a sight,
More struck with grief or wonder, who can tell?”

Chap. iii, ver. 2, 3.—Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshly tables of the heart.

Dr. Witherspoon, president of New-Jersey College, in America, educated five hundred and twenty-three young men, one hundred and fifteen of whom were afterwards ministers of the Gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government; and on returning one day from the General Assembly of the Presbyterian church, then sitting in Philadelphia, he remarked to a particular friend, "I cannot, my dear sir, express the satisfaction I feel, when I observe that a majority of our General Assembly were once my own pupils."

Chap. iii, ver. 14.—But their minds were blinded: for until this day remaineth the same vail taken away in the reading of the Old Testament; which vail is done away in Christ.

A learned Rabbi of the Jews, at Aleppo, being dangerously ill, called his friends together, and desired them seriously to consider the various former captivities endured by their nation, as a punishment for the hardness of their hearts, and their present captivity, which was continued sixteen hundred years, "the occasion of which," said he, "is doubtless our unbelief. We have long looked for the Messiah, and the Christians have believed in one Jesus, of our nation, who was of the seed of Abraham and David, and born in Bethlehem, and, for aught we know, may be the true Messiah; and we may have suffered this long captivity because we have rejected him. Therefore my advice is, as my last words, that if the Messiah, which we expect, do not come at or about the year 1650, reckoning from the birth of their Christ, then you may know and believe that this Jesus is the Christ, and you shall have no other."

Chap. iv, ver. 7.—But we have the treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Sometimes God is pleased to enrich, with a more than ordinary portion of grace and Gospel truth, persons of feeble constitutions.—Dr. Doddridge at his birth, showed so small symptoms of life, that he was laid aside as dead. But one of the attendants, thinking she perceived some motion or breath, took that necessary care of him, upon which, in those tender circumstances, the feeble flame of life depended, which was so nearly expiring, so soon as it was kindled. He had from his infancy an infirm constitution, and a thin consumptive habit, which made himself and his friends apprehensive, that his life would be very short; and he frequently, especially on the returns of his birth-day, expressed his wonder and thankfulness that he was so long preserved.

Chap. iv, ver. 18.—While we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

A certain lady, having spent the afternoon and evening at cards, and in gay company, when she came home, found her servant-maid reading a pious book. "Poor melancholy soul," said she, "what pleasure canst thou find in poring so long over a book like that?"—When the lady went to bed she could not fall asleep, but lay sighing and weeping so much, that her servant overhearing her, came and asked her, once and again, what was the matter with her. At length she burst out into a flood of tears, and said, "Oh! it was one word I saw in your book, that troubles me; there I saw that word ETERNITY." The consequence of this impression was, that she laid aside her cards, forsook her gay company, and set herself seriously to prepare for another world.

Chap. v, ver. 2.—For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

Mr. Dod, in the sixty-third year of his age, had a fever with very threatening symptoms; but things turning happily at the crisis, and the physician having thereupon said to him, "Now I have hopes of your recovery:" Mr. Dod answered, "You think to comfort me by this; but you make my heart sad. It is as if you should tell a man, who, after being sorely weather-beaten at sea, had just arrived at the haven where his soul longed to be, that he must return to the ocean to be tossed again with winds and waves."

Chap. v, ver. 9, 10.—Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.

"The difficulty of the ministerial work," says Mr. Samuel Davies in a letter to a friend, "seems to grow upon my hands. Perhaps once in three or four months I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal. I feel my subject, I melt into tears, or I shudder with horror when I denounce the terrors of the Lord. I glow, I soar in sacred ecstasies, when the love of Jesus is my theme; and as Mr. Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world;

'I preach as if I ne'er should preach again,
And as a dying man to dying men.'"

Chap. v, ver. 17.—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Rev. Legh Richmond, on his return from Scotland some years ago, passed through Stockport,

at the time when radical opinions disturbed the country. In consequence of his lameness, he was never able to walk far without resting. He was leaning on his stick and looking about him, when a poor fellow ran up to him and offered his hand, enquiring, with considerable earnestness, "Pray, sir, are you a radical?" "Yes, my friend," replied Mr. Richmond, "I am a radical, a thorough radical." "Then," said the man, "give me your hand." "Stop, sir, stop; I must explain myself: we all need a radical reformation, our hearts are full of disorders: the root and principle within us is altogether corrupt. Let you and I mend matters there; and then all will be well, and we shall cease to complain of the times and the government." "Right sir," replied the radical, "you are right, sir:" and bowing respectfully, he retired.

Chap. vi, ver. 3.—Giving no offence in any thing, that the ministry be not blamed.

Doctor Brockmand, Bishop of Zealand, was once present at a wedding, which was attended by a large promiscuous company of all ranks. At table the conversation turned upon the conduct of a certain disorderly clergyman: some of the company reprobated, and others pitied him. But a lady of rank, no doubt one of those who take the lead where busy scandal feasts her votaries, gave a new turn to the subject, and with a scornful mein, added: "What a pretty set of creatures our clergy are!" It grieved Brockmand to hear the whole clergy thus villified, yet he did not think proper to offer a serious reply. But shortly after, he related an anecdote of a noble lady, notorious for her ill conduct, concluding with these words: "It does not follow, however, that all our noble ladies should resemble her."

Chap. vi, ver. 14.—Be not ye unequally yoked with unbelievers.

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been

married, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world could not be so old fashioned as to regard God and religion." Eliza started!—but on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely."

Chap. vii, ver. 6.—Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.

During the ministry of the late Mr. Willison of Dundee, a serious woman who had been hearing him preach from Psalm lv, 22. "Cast thy burden upon the Lord, and he will sustain thee," came to his house in the evening, with a broken and oppressed mind, in order to make known to him her perplexed case. The poor woman, as she passed through the house to his room, heard a little girl repeating the text, which came with such power to her heart, as effectually dispelled her fears, and set her at liberty. When she was introduced to Mr. W., she told him that she was come to make known her distress; but the Lord, by means of his grand-child repeating the text, as she came through the house, had graciously dispelled her fears, and removed her burden, and now she only desired to give thanks for her spiritual recovery.

Chap. vii, ver. 15.—And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

The late excellent Mr. Cathcart, of Drum, was in the practice of keeping a diary, which, however, included one particular department, seldom to be found in like cases. Mr. Cathcart describes his plan and object in the following words: "A memorial of acts of kindness, that as memory is liable to fail, and as the kindness and friendship of former times may be

forgotten, the remembrance of friendly offices done to the writer or to his family, or to his particular friends, might be preserved, in order that he may himself repay the debt in grateful acknowledgments while he lived, and that his family after him might know to whom their father owed obligations, and might feel every debt of gratitude due by him as an obligation on themselves."

Chap. viii, ver. 2, 3.—How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves.

Mr. Thomson, a clergyman in the west of England, long since dead, had made it his custom for many years, to distribute the overplus of the proceeds of his farm among the poor of his parish, after having supplied the wants of his own household. One year, however, he engaged to subscribe thirty pounds for the building of a chapel in a distant town. Being unable to raise the money by any other means than by breaking in upon the little hoard of his poor parishioners, he was under the necessity of selling so much as would raise the thirty pounds for his subscription to the chapel. The expedient, though painful to him, was unavoidable.—Having procured the money, he left home to be the bearer of his benefaction. In his journey he overtook a young lady riding on horseback, whom he thus accosted :—" Well overtaken, fair lady, will you accept of an old clergyman for your companion over the down ! I am too old, indeed, to promise you much protection, but I trust God will protect both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady felt a strong prepossession in his favor, before he had half finished what he said. She expressed herself much satisfied with his company, and by enquiring, found

they were both going to the same town. In the course of conversation, he told her his name, and the name of his church; what a happy village of poor people his was, and how dear they were to him. When they arrived at the town, and were about to part, Mr. T. informed the lady of the name of the friend to whose house he was going, expressing a wish that she would call upon him before he left the place. The young lady, the same evening, mentioned to her friends, to whom she was on a visit, the name of the clergyman, and the many precious subjects of conversation with which he had entertained her. "Thomson!" cried the lady, "I wish it was Mr. Thomson we have been so many years enquiring after in vain. I have thirty pounds, tied up in a bag by my late husband, due to a person of that name, who desired to leave it till called for.—But I suppose he is dead; and his executor, whoever he be, knows nothing of it." Mr. Thomson was sent for, when it soon appeared, that the Mr. Thomson, to whom this money had been so long due, was his own brother, who had been dead for several years; and to whose effects he was the executor and residuary legatee. On the bags being put into his hand by the lady of the house, he fell on his knees, and with eyes lifted up, exclaimed, "Blessed be God! how gracious, how wonderful thus to provide money for my poor people at home! The money will be theirs again." He hastened to his friend in the town to inform him of what had happened; and as he entered his house, he cried out, "Praise God: tell it in Gath, publish it in Askelon, that our God is a faithful God."

Chap. viii, ver. 14, 15.—But by an equality, that now at this time your abundance may be a supply for their wants, that their abundance also may be a supply for your want, that there may be equality: As it is written, He that had gathered much had nothing over;

and he that had gathered little had no lack.

The Rev. Edward Jones was particularly noted for his charitable disposition. A friend once made him a present of a sum of money, that he might purchase malt to make beer for the use of his family. Returning home from the house of his friend, he happened to pass through a village where there were several poor families, some of whom were sick, and others in very needy circumstances. Hearing of their distresses, he went into their houses, in order to address some serious advice to them. But his heart was so much affected with the miseries he beheld, that he distributed among them what his friend had given him to supply his own wants. When he reached home, he told his wife what he had done: She cheerfully applauded his generosity, and at the same time acquainted him, that in his absence, God had inclined the heart of a neighboring farmer to send the very quantity of malt that his friend's money would have purchased.

Chap. ix, ver. 7.—Every man, according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity: for God loveth a cheerful giver.

Mrs. Graham of New-York, made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes; she had taken a lease of two lots of ground, in Greenwich-street, from the Corporation of Trinity Church, with a view of building a house on them for her own accommodation: the building, however, she never commenced: by a sale which her son Mr. Bethune made of the lease in 1795, for her, she got an advance of one thousand pounds. So large a profit was new to her: "Quick, quick," said she, "let me appropriate the tenth before my heart grows hard." What fidelity in duty! What distrust of herself! Fifty

pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary.

Chap. ix, ver. 9.—As it is written, He hath dispersed abroad : he hath given to the poor : his righteousness remaineth for ever.

The late John Thornton, Esq. of Clapham, was distinguished by his great liberality: he disposed of large sums in various charitable designs, with unremitting constancy, during a long course of years. His charities were much larger than is common with wealthy persons of good reputation for beneficence, insomuch that he was almost regarded as a prodigy. He was the patron of all pious, exemplary, and laborious ministers of the Gospel; frequently educating young men whom he found to be religiously disposed, and purchasing many livings, which he gave to ministers, in order that the Gospel might be preached in those places where he supposed the people were perishing for lack of knowledge. He also dispersed a very great number of Bibles in different languages in distant countries, perhaps in all the four quarters of the globe, and with them vast quantities of religious books, calculated to alarm the conscience, and affect the heart with the importance of eternal things. He also patronized every undertaking which was suited to supply the wants, to relieve the distresses, or to increase the comfort of the human species, in whatever climate, or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to name one public or private charity of evident utility to which he was not a benefactor.—May such noble and benevolent characters be found in every age!

Chap. x, ver. 4.—For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

The preaching of the late Rev. J. Scott having been made effectual to the production of a great change in a young lady, the daughter of a country gentleman, so that she could no longer join the family in their usual dissipations, and appeared to them as melancholy, or approaching to it,—her father, who was a very gay man, looked upon Mr. Scott as the sole cause of what he deemed his daughter's misfortune, became exceedingly enraged at him; so much so, that he actually lay in wait, in order to shoot him. Mr. S. being providentially apprized of it, was enabled to escape the danger. The diabolical design of the gentleman being thus defeated, he sent Mr. S. a challenge. Mr. S. might have availed himself of the law, and prosecuted him, but he took another method. He waited upon him at his house, was introduced to him in his parlor, and, with his characteristic boldness and intrepidity, thus addressed him:—"Sir, I hear you have designed to shoot me,—by which you would have been guilty of murder; failing in this, you sent me a challenge: and what a coward you must be, sir, to wish to engage with a blind man, (alluding to his being short-sighted.) As you have given me the challenge, it is now my right to choose the time, the place, and the weapon; I, therefore, appoint the present moment, sir, the place where we now are, and the sword for the weapon, to which I have been most accustomed." The gentleman was evidently greatly terrified; when Mr. Scott, having attained his end, produced a pocket Bible, and exclaimed, "This is my sword, sir, the only weapon I wish to engage with."—"Never," said Mr. S. to a friend, to whom he related this anecdote, "never was a poor careless-sinner so delighted with the sight of a Bible before." Mr. Scott reasoned with the gentleman on the impropriety of his conduct in treating him as he had done, for no other reason than because he had preached the everlasting Gospel. The result was, the gentleman took him by the hand, begged his pardon, expressed his sorrow for his conduct, and became afterwards very friendly to him.

Chap. x, ver. 10.—For his letters (say they,) are weighty and powerful ; but his bodily presence is weak, and his speech contemptible.

Mr. Herbert Palmer, an eminent divine in the seventeenth century, sometimes preached in the French congregation at Canterbury, at the request of their Eldership, being master of that language, to the great edification of his hearers. A French gentlewoman, when she saw him the first time coming into the pulpit, being startled at the smallness of his personal appearance, and the weakness of his look, cried out in the hearing of those that sat by her, "Alas! what should this child say to us?" But having heard him pray and preach with so much spiritual strength and vigor, she lifted up her hands to heaven with admiration and joy, blessing God for what she had heard.

Chap. xi, ver. 9.—And when I was present with you, and wanted, I was chargeable to no man ; for that which was lacking to me, the brethren which came from Macedonia supplied : and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

The following anecdote shows gratitude and esteem on the one hand, and disinterestedness on the other. A missionary who had been laboring faithfully in India, had been obliged to take his passage to return to a more congenial climate. A native gentleman, who had been benefited by his ministry, called upon him to express his regret at his departure, and tendered a substantial mark of his regard. The missionary replied, that when he was engaged in making known to the natives the durable riches of Christ, he had no intention whatever of receiving from them any portion of those riches which perish in the using ; in one sense he was indeed poor ; but, having an interest in

the Saviour, he possessed all things. The native was not easily baffled; and an officer received a letter, desiring that he would purchase a piece of plate, and present it to the missionary when he arrived in England.

Chap. xi, ver. 26.—In perils in the sea.

Nathaniel, an assistant to the Moravian missionaries in Greenland, when engaged in the seal-fishery, being in company with another brother, who was yet inexperienced in the management of a kayak (a Greenland boat), he met a Neitersoak, the largest kind of seal, which he killed. He then discovered his companion upon a flake of ice, endeavoring to kill another of the same species, and in danger: he, therefore, left his dead seal, kept buoyant by the bladder, and hastened to help his brother. They succeeded in killing the seal; but suddenly a strong north wind arose, and carried off both the kayaks to sea. They now, with terror, beheld themselves left upon a small flake of ice, far from the land, driving about in the open sea; nor could they discover any kayaks in the neighborhood. They cried aloud for help, but in vain. Meanwhile, the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the kayaks, they now saw themselves without the least hope of deliverance. Nathaniel continued praying to his Saviour; and thought with great grief of the situation of his poor family, but felt a small degree of hope arising in his breast. Unexpectedly, he saw his dead seal floating toward him; and was exceedingly surprised at its approaching against the wind, till it came so near the flake of ice, that they could secure it. But how should a dead seal become the means of their deliverance? and what was now to be done? All at once, Nathaniel resolved, at a venture, to seat himself upon the dead floating seal; and by the help of his paddle, which he had happily kept in his hand when he joined his

brother on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept, and went in quest of that of his companions, which he likewise found. He also kept possession of the seal; and now hastened in search of the flake of ice, on which his companion was most anxiously looking out for him: having reached it, he brought him his kayak, and enabled him to secure the other seal; when both returned home in safety. When relating his dangerous adventure, he ascribed his preservation, not to his own contrivance, but to the mercy of God alone.

Chap. xii, ver. 34.—I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise; and heard unspeakable words, which it is not lawful for a man to utter.

Mr. John Holland, the day before he died, called for the Bible, saying, "Come, oh come; death approaches, let us gather some flowers to comfort this hour." And turning with his own hand to the 8th chapter of Romans, he gave the book to Mr. Leigh, and bid him read: at the end of every verse, he paused, and then gave the sense to his own comfort, but more to the joy and wonder of his own friends. Having continued his meditations on the 8th of the Romans, thus read to him, for two hours or more, on a sudden he said, "Oh stay your reading. What brightness is this I see? Have you lighted up any candles?" Mr. Leigh answered, "No, it is the sunshine;" for it was about five o'clock in a clear summer evening. "Sunshine!" said he, "nay, it is my Saviour's shine. Now farewell world; welcome heaven. The day-star from on high hath visited my heart. Oh speak it when I am gone, and preach it

at my funeral; God dealeth familiarly with man. **I** feel his mercy; I see his majesty; whether in the body, or out of the body I cannot tell, God knoweth; but I see things that are unutterable." Thus ravished in spirit, he roamed towards heaven with a cheerful look, and soft sweet voice; but what he said could not be understood.

Chap. xii, ver. 9.—And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness.

A minister of the Gospel, was one evening preaching in Bristol, from these words, "My grace is sufficient for thee," when he took occasion to relate the circumstance of a pious young woman's laboring under a strong temptation to put a period to her life by drowning herself, from which she was delivered in a manner strikingly providential. She had gone to the river in order to comply with the enemy's suggestion; but as she was adjusting her clothes to prevent her from floating, she felt something in her pocket, which proved to be her Bible. She thought she would take it out, and look in it for the last time. She did so, and the above mentioned text caught her eye. Through the divine blessing attending them, the words struck her with peculiar force, when the snare was instantly broken, the temptation vanished, and she returned home blessing and praising him who had given her the victory. It is stated, that the relation of this circumstance was blessed to the conversion of a man and his wife who were present, who had lived in an almost continual state of enmity, and whose habitation exhibited a terrifying scene of discord and confusion. In one of those unhappy intervals of sullen silence, which both parties were accustomed to maintain after their quarrels, the wife came to the dreadful determination of drowning herself.—She accordingly left her house for that purpose, and reached the river, but owing to its being too light,

she apprehended she should be detected before she could accomplish her design. She therefore deferred the fatal act till it should have grown dark; and, in the interim, wandered about, not knowing whither to go. At length she observed a place of worship open, and thought she would go in to pass the time. Mr. W. was preaching, and she listened to him with attention, especially when he related the matter above mentioned. Instead of drowning herself, she returned home after the sermon, with a countenance which, however expressive before of a malevolent disposition, now indicated that a spirit of gentleness had taken possession of her breast. Struck with her appearance, her husband asked her where she had been.—On her telling him, he immediately said, “And did you see me there?” She replied, “No.” He rejoined, “But I was; and blessed be God, I found his grace sufficient for *me* also.”

Chap. xiii, ver. 11.—Be of one mind, live in peace; and the God of love and peace shall be with you.

Mr. Johnston of West Africa, in one of his late Journals, relates the following very pleasing and instructive incident:—“In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture (the woman can read)—constantly attended public worship—and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, ‘Sometimes I say a word my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again.’ This method of keeping peace quite delighted me.”

Chap. xiii, ver. 14.—The grace of the Lord Jesus Christ, and the love of God, and the

communion of the Holy Ghost, be with you all. Amen.

Mr. Venn was on a visit at the house of a very intimate friend, where a lady of great piety was ill of a dangerous and exquisitely painful disorder. The physician who attended her, one day observed to Mr. Venn, that he was quite at a loss to explain how she was enabled to bear such a severity of suffering, as he well knew attended her complaint, with so much tranquility and so little symptoms of murmuring and restlessness. "Can you account for it, sir?" added he, "Sir," said Mr. Venn, "that lady happily possesses what you and I ought to pray for, the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost."

GALATIANS.

Chap. i, ver. 8.—But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.

On one occasion his Majesty George III, was engaged in conversation with a pious man, on the subject of religion, which, after some persuasion from the king, he defined in a very clear and evangelical manner. A bishop happened to be present, whose preaching was entirely of a moral cast, but never pointed to a Saviour, to whom his Majesty gave this reproof; "There my lord, you never tell us these things."

Chap. i, ver. 23.—But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

The Rev. J. Perkins, one of the American missionaries, has recorded the following remarkable an-

ecdote in his journal. A physician who had been personally acquainted with the infidel Paine, had embraced his sentiments, and was very profane and dissipated. After more than a year striving against the convictions of the Spirit of God, which were so powerful, and his stubbornness so great, like a bullock unaccustomed to the yoke, as to bring him to a bed of long confinement, and the most awful depression of mind, he became a humble, zealous, and exemplary Christian. And as soon as his health was recovered, he qualified himself, by preparatory studies, to go forth to the world, and preach that Jesus whom he for many years considered as an impostor, whose name he had habitually blasphemed, and whose religion he had counted foolishness, and a base imposition on the world.

Chap. ii, ver. 10.—Only they would that we should remember the poor; the same which I also was forward to do.

Among the graces for which Mr. Fox, the celebrated Martyrologist, was eminent, may be noticed, his extensive liberality to the poor. He was so bountiful to them while he lived, that he had no ready money to leave them at his death. A friend once enquiring of him, “whether he recollected a certain poor man, whom he used to relieve?” He replied, “Yes, I remember him well; and I willingly forget lords and ladies, to remember such as he.”

Chap. ii, ver. 16.—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

The views of the Rev. Martin Boos, a late catholic clergyman in Austria, though afterwards decidedly

evangelical, were at the commencement of his ministry erroneous. About the year 1788, he went to visit a woman distinguished by her humility and piety, who was dangerously ill. In endeavoring to prepare her for death, he said to her, "I doubt not but you will die calm and happy." "Wherefore?" asked the sick woman. "Because your life has all been made up of a series of good works." The sick woman sighed; "If I die," said she, "confiding in the good works which you call to my recollection, I know for certain that I shall be condemned; but what renders me calm at this solemn hour is, that I trust solely in Jesus Christ my Saviour." "These few words," said Boos, "from the mouth of a dying woman who was reputed a saint, opened my eyes for the first time. I learned what that was—*Christ for us.*"—Like Abraham, I saw his day; from that time, I announced to others the Saviour of sinners whom I had myself found, and there are many of them who rejoice in him along with me."

Chap. iii, ver. 2.—This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?

"I preached up sanctification very earnestly for six years in a former parish," says the Rev. Mr. Bennet, in a letter, "and never brought one soul to Christ. I did the same at this parish, for two years, without having any success at all; but as soon as ever I preached Jesus Christ and faith in his blood, then believers were added to the church continually; then people flocked from all parts to hear the glorious sound of the Gospel, some coming six, others eight, and others ten miles, and that constantly. The reason why my ministry was not blessed, when I preached up salvation partly by faith, and partly by works, is, because the doctrine is not of God; and he will prosper no ministers, but such as preach salvation in his own appointed way, viz. by faith in Jesus Christ."

Chap. iii, ver. 10.—Cursed is every one that continueth not in all things that are written in the book of the law to do them.

A laboring man who lived in a sequestered part of one of the counties in England, having lost his wife, and being left with two small children, was much affected with his bereavement. He was led, however, to read his Bible, which he had formerly neglected, together with some other religious books. A tract entitled, "a Dialogue between Thomson the carpenter and Mr. S—," had been left at his cottage. While perusing it, he was peculiarly struck with one of the texts which the carpenter had frequently mentioned. It was, "*Cursed* is every one that continueth not in all things that are written in the book of the law to do them;" from that time he saw his guilty condition; his sorrow which had hitherto flowed on account of his wife, was now excited by his own condition, and his mind became deeply alarmed; he sought for rest, but found none: his burden became intolerable. In this state he continued for the space of three months, when he found peace and joy in believing. By a conversation becoming the Gospel, he has continued for a considerable time to prove the reality of the saving change wrought in his soul.

Chap. iv, ver. 10.—Ye observe days, and months, and times, and years.

Soon after the coronation of Henry II, of France, a tailor was apprehended for working on a saint's day, and being asked why he gave such offence to religion, his reply was, "I am a poor man, and have nothing but my labor to depend upon; necessity requires that I should be industrious, and my conscience tells me there is no day but the Sabbath which I ought to keep sacred from labor." Having thus expressed himself, he was committed to prison, and being brought to trial, was, by his iniquitous judges, condemned to be burnt.

Chap. iv, ver. 20.—I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

Mr. Whitefield, in a sermon he preached at Haverworth, having spoken severely of those professors of the Gospel, who by their loose and evil conduct caused the ways of truth to be evil spoken of, intimated his hope, that it was not necessary to enlarge much upon that topic to the congregation before him, who had so long enjoyed the benefit of an able and faithful preacher, and he was willing to believe that their profiting appeared to all men. This roused Mr. Grimshaw's spirit, and notwithstanding his great regard for the preacher, he stood up and interrupted him, saying with a loud voice, "Oh sir, for God's sake do not speak so, I pray you do not flatter ; I fear the greater part of them are going to hell with their eyes open."

Chap. v, ver. 27.—For the flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other, so that ye cannot do the things that ye would.

An Indian visiting his white neighbors, asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying, he had found a quarter of a dollar among the tobacco. Being told, that as it was given him, he might as well keep it ; he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, it is not mine, I must return it to the owner ; the bad man say, why he gave it you, and it is your own now ; the good man say, that not right, the tobacco is yours, not the money ; the bad man say, never mind, you got it, go buy some dram ; the good man say, no, no, you must not do so ;

so I don't know what to do; and I think to go to sleep; but the good man and the bad kept talking all night, and trouble me; and now I bring the money back I feel good.

Chap. v, ver. 21.—Drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

A short time since, a man of intemperate habits who had been indulging to excess for a fortnight, having, while in a state of insensibility, slept on the brow of a precipice, was told of his being mercifully preserved from a danger so great, and warned of the awful consequences of such iniquitous courses. He made light, however, of the admonition, observing, "If I die, I shall go to heaven, I suppose; I am only an honest drunkard." He became once more intoxicated, and, stretched on the cold earth, was found dead next morning.

Chap. vi, ver. 5.—For every man shall bear his own burden.

Bishop Burnet, in his charges to the clergy of his diocese, used to be extremely vehement in his exclamations against pluralities. In his first visitation to Salisbury, he urged the authority of St. Bernard; who being consulted by one of his followers, whether he might accept of two benefices, replied, "And how will you be able to serve them both?" "I intend," answered the priest, "to officiate in one of them by a deputy." "Will your deputy suffer eternal punishment for you too?" asked the saint. "Believe me, you may serve your cure by proxy, but you must suffer the penalty in person." This anecdote made such an impression on Mr. Kelsey, a pious and wealthy clergyman then present, that he immediately resigned the rectory of Bernerton in Berkshire, worth

two hundred a year, which he then held with one of great value.

Chap. vi, ver. 10.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The celebrated Dr. Franklin informs us, that all the good he ever did to his country or mankind, he owed to a small book which he accidentally met with, entitled, "Essays to do good," in several sermons from Gal. vi, 10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." These sermons were written by Dr. Cotton Mather, a very able and pious minister of the Gospel in Boston. "This little book," he says, "he studied with care and attention—laid up the sentiments in his memory, and resolved from that time, which was in his early youth, that he would make *doing good* the great purpose and business of his life."

EPHESIANS.

Chap. i, ver. 11.—In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Toplady relates the following anecdote of King William III, and Bishop Burnet. The Arminian prelate affected to wonder, "how a person of his Majesty's piety and good sense, could so rootedly believe the doctrine of absolute predestination." The royal Calvinist replied, "Did I not believe absolute predestination, I could not believe a Providence. For it would be most absurd to suppose, that a Being of infinite wisdom would work without a plan; for which plan, predestination is only another word."

Chap. i, ver. 18.—The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

Mr. Flavel, at one time on a journey, set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joy, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that he knew not where he was. At last, perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, and sat down at a spring, where he washed and refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. He passed that night without any sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, a heavenly serenity and sweet peace long continued with him; and for many years he called that day "one of the days of heaven!" and professed he understood more of the life of heaven by it, than by all the discourses he had heard or the books he ever read.

Chap. ii, ver. 8, 9.—For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast.

Mr. M'Laren, and Mr. Gustart, were both ministers of the Tolbooth Church, Edinburgh. When Mr. M'Laren was dying, Mr. G. paid him a visit, and put the question to him, "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill

deeds; and I am going to throw them all overboard, and swim to glory on the plank of Free Grace."

Chap. ii, ver. 11, 12, 13.—Wherefore remember, that at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ.

The following custom is said to prevail at Munich. Every child found begging in the streets is arrested, and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him; and he promises, by an oath, to keep it all his life, in order that he may be reminded of the abject condition from which he has been rescued, and of the obligations he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future. Let the Christian often compare, or contrast rather, his former with his present state, and be excited to gratitude and praise for the happy change God has wrought upon him.

Chap. iii, ver. 8.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Dr. Conyers was for some years a preacher, before he had an experimental knowledge of the truths of the Gospel. One day, studying his Greek Testament, as his custom was, he came in the course of his reading to Ephes. iii, 8. "Unto me, who am less

than the least of all, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." "Riches of Christ!" said he to himself! "unsearchable riches! What have I preached of these? What do I know of these!" Such was the beginning of new views, new sentiments, new declarations, with this truly conscientious pastor; who had the honesty to inform his people on the very next Sabbath, that he feared he had been a blind leader of the blind, but that he was now determined to begin afresh: he trusted the Lord would lead him aright, and, as he should be led, so he would lead them. The broad seal of the Spirit convincing, converting, sanctifying large multitudes through his ministry, put it beyond a doubt who had been the author of this revolution in his opinions and feelings, and that "the vision was of the Lord."

Chap. iv, ver. 22, 23, 24.—That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

The late excellent Mr. Reader of Taunton, calling one day, in the course of his pastoral visits, at the house of a friend affectionately noticed a child in the room, a little girl about six years of age. Among other things he asked her if she knew that she had a bad heart, and opening the Bible, pointed her to the passage where the Lord promises, "I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh." He entreated her to plead this promise in prayer, and she would find the Almighty faithful to his engagement. Many years after, a lady at the age of twenty-three came to him to propose herself for communion with the church, and how inexpressible was his de-

light, when he found that she was the very person with whom, when a child, he had so fully conversed on subjects of religion, and that the conversation was blessed for her conversion to God. Taking her Bible, she had retired, as he advised, pleaded the promise, wept, and prayed, and the Lord was intreated of her. In answer to her fervent petitions, He gave her what she most anxiously desired, *a new heart*.

Chap. iv, ver. 28.—Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Some time ago, the Rev. Rowland Hill preached a funeral sermon, occasioned by the death of his manservant. In the course of his sermon, he delivered the following affecting relation:—"Many persons present," he said, "were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness, that for a considerable number of years he proved himself a perfectly honest, sober, industrious, and religious man; faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal. Yet this very man was once a robber on the highway. More than thirty years ago, he stopped me on the public road, and demanded my money. Not at all intimidated, I argued with him; I asked him what could induce him to pursue so iniquitous and dangerous a course of life? 'I have been a coachman,' said he; 'I am out of place, and I cannot get a character. I am unable to get any employment, and am therefore obliged to resort to this means of gaining a subsistence.' I desired him to call on me. He promised he would, and he kept his word. I talked farther with him, and offered to take him into my own service. He consented, and ever since that period he has served me faithfully, and not me only, but has faithfully served his God. In-

stead of finishing his life in a public and ignominious manner, with a depraved and hardened mind, as he probably would have done, he died in peace, and, we trust, prepared for the society of just men made perfect. Till this day, the extraordinary circumstance I have related has been confined to his breast and mine. I have never mentioned it to my dearest friend."

Chap. v, ver. 20.—Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

The Rev. Daniel Wilson, in a speech delivered before the Church of England Missionary Society, in May, 1814, alluded to the prospect of general peace, and desired that all should view the hand of Providence interposing in our favor, and that all would ask with pious gratitude, What shall I render unto the Lord? He remembered, that some time since, when a vote of thanks to Lord Wellington for some glorious achievement in the Peninsula, was moved in the House of Commons by the late Mr. Perceval—a man, he must say, around whose private and public virtues his mournful death had shed a kind of sanctity; upon some Member observing, that "Ministers might thank their stars;" that excellent man replied, "No, sir; Ministers may thank their God!" Such was the feelings he desired might prevail in their present rejoicings.

Chap. vi, ver. 9.—And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

A celebrated tutor in Paris was in the habit of relating to his pupils, as they stood in a half circle before him, anecdotes of illustrious men, and obtaining their opinions respecting them, rewarding those who

answered well with tickets of merit. On one of these occasions he mentioned to them an anecdote of Marshal Turenne. "On a fine summer's day," said he, "while the Marshal was leaning out of his window, the skirts of his coat hanging off from the lower part of his body, his valet entered the room, and approaching his master with a soft step, gave him a violent blow with his hand. The pain occasioned by it, brought the Marshal instantly round, when he beheld his valet on his knees imploring his forgiveness, saying that he thought it had been George, his fellow servant." The question was then put to each of the scholars, "What would you have done to the servant had you been in the Marshal's situation?" A haughty French boy who stood first, said—"Done! I would have run him through with my sword." This reply filled the whole school with surprise, and the master sentenced the boy to the forfeiture of his tickets.—After putting the question to the other children, and receiving different answers, he came, at length, to a little English girl, about eight years of age. "Well, my dear, and what would you have done, on this occasion, supposing you had been Marshal Turenne?" She replied, with all the sedateness of her nation, "I should have said, suppose it *had been* George, why strike so hard?" The simplicity and sweetness of this reply drew smiles of approbation from the whole school, and the master awarded the prize and all the forfeitures to this little girl.

Chap. vi, ver. 17.—"The sword of the Spirit, which is the word of God.

Admiral Count Verhuel attended the Anniversary of the British and Foreign Bible Society in London, in 1824, as the representative of the French Bible Society, and occupied a seat next to Admiral Lord Gambier. He was asked, some time after, by a reverend gentleman, what were his feelings on that occasion. He replied, "I remember the time when Lord Gambier and myself could not have stood so

near each other, without each holding a sword in his hand. At this time we did not feel the want of our swords; we suffered them to remain in the scabbard; we had no sword, but the sword of the Spirit, and the sword of the Spirit is the word of God." "Would it not," the minister added, "be a matter of regret to you to be again engaged in a war with Great Britain?" "I should always," he answered, "regret to be at war with a country that is so nobly engaged in sending the Gospel of peace throughout the world."

PHILIPPIANS.

Chap. i, ver. 18.—What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

A very pious, but weak man, being ordained minister in Fifeshire, about 1650, some of his people left off hearing him, and went to other churches in the neighborhood. One day meeting some of them, he asked, Whither they were going? They replied that they were going to hear such a one of his brethren, as his own sermons did not edify them so much. He said, with great heartiness, "O yes; go always where your souls get most edification; and may God's blessing and mine go with you." The people were so affected, that they resolved rather to trust their edification with the Lord, than desert the ministry of such a holy and humble man.

Chap. i, ver. 21.—For me—to die is gain.

"I am no longer disposed," says a Jew, in writing to another, "to laugh at religion, or to plead that Christianity has no comforts in death. I witnessed the last moments of my worthy gardener, and wish I may die his death; and if there is happiness in another life, this disciple of Jesus is assuredly happy. When

the physician told him he was in extreme danger, 'How,' said he, 'can that be, when God is my Father, Jesus my Redeemer, heaven my country, and death the messenger of peace! The greatest risk I run is to die, but to die is to enter into complete and endless bliss.' His last words were, 'I die, but what needs that trouble me? My Jesus is the true God, and eternal life.'—I could not but impart, what, according to your taste, must be interesting. You see I can be serious."

Chap. ii, ver. 4.—Look not every man on his own things, but every man on the things of others.

Of the benevolent temper of the Rev. Mr. Gilpin, the following instance is related. One day, returning home, he saw in a field several people crowding together; and judging something more than ordinary had happened, he rode up, and found that one of the horses in a team had suddenly dropped down, which they were endeavoring to raise, but in vain, for the horse was dead. The owner of it seeming to be much dejected with his misfortune, and declaring how grievous a loss it would be to him, Mr. Gilpin bade him not be disheartened; "I'll let you have," said he, "honest man, that horse of mine," pointing to his servant's. "Ah! master," replied the countryman, "my pocket will not reach such a beast as that." "Come, come," said Mr. Gilpin, "take him, take him, and when I demand the money, then thou shalt pay me."

Chap. ii, ver. 12, 13.—Work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure.

It is but too common with some professors, under a pretence of magnifying the grace of God, to excuse their want of zeal, and their negligence in the duties

of religion, by pleading that they can do nothing without the sensible influence of grace upon their minds.—“I once heard,” adds Mr. Buck, “a zealous minister (now with God) talking in his sleep, which was a very customary thing with him, and lamenting this disposition in some professors, which he thus re-proved: I am a poor creature, says one; and I can do nothing, says another. No, and I am afraid you *do not want to do much*. I know you have no strength of your own, but how is it you do not cry to the strong for strength?”

Chap. iii, ver. 8, 9.—Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

An Indian and a white man, being at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man, for a long time, was under distress of mind, and at times almost ready to despair, but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him:—“How is it, that I should be so long under conviction, when you found comfort so soon?”—“Oh brother,” replied the Indian, “me tell you; there come along a rich prince, he propose to give you a *new coat*; you look at your coat, and say I don’t know; my coat pretty good; I believe it will do a little longer. He then offer me new coat; I look on my *old blanket*; I say, this good for nothing; I fling it right away, and accept the new coat. Just

so brother, you try to keep your own righteousness for some time; you loth to give it up: but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

Chap. iii, ver. 12.—I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Mr. John Welsh, grandson of Mr. Welsh of Ayr, being pursued with unrelenting rigor, was one time quite at a loss where to go, but depending on Scottish hospitality, and especially on the providence of God, he in an evening called at the house of a gentleman of known hostility to field preachers, and particularly to himself. He was kindly received. In the course of conversation, Welsh was mentioned, and the difficulty of getting hold of him: "I know," says the stranger, "where he is to preach to-morrow, and will give you him by the hand." At this the gentleman was very glad, and engaged the company of his guest with great cordiality. They set off next morning, and when they arrived at the congregation, they made way for the minister, and also for his host. He desired the gentleman to sit down on the chair, where he stood and preached. During the sermon the gentleman seemed much affected: At the close Mr. Welsh gave him his hand, which he cheerfully received, and said, "You said you were sent to apprehend rebels, and I a rebellious sinner have been apprehended this day."

Chap. iv, ver. 11.—I have learned, in whatsoever state I am, therewith to be content.

To a clergyman who once visited Mr. Newton when confined by weakness, he said, "The Lord has a sovereign right to do what he pleases with his own. I trust we are his, in the best sense, by purchase, by conquest, and by our own willing consent. As sin-

ners, we have *no right*, and if believing sinners, we have *no reason* to complain; for all our concerns are in the hand of our best friend, who has promised that all things shall work together for his glory, and our final benefit. My trial is great; but I am supported, and have many causes for daily praise."

Chap. iv, ver. 18.—But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

"Last week," says General Burn, "just as my heart was poring over the disappointment I met with in my expected promotion, and anticipating all the miseries of accumulating debt, a dear friend of mine, in the military profession, called upon me; and taking me aside into a private room, made me promise I would ask him no questions, which, when I had done, with some hesitation, he put a bank note into my hand, saying, he was desired to give it me, but with the strongest injunctions never to divulge from whence it came. I put it into my pocket without looking at it, repeatedly thanking him, and my generous benefactor, for the very acceptable present. Dinner being upon the table, we went in, sat down, and dined; my mind all the time occupied about which of my creditors I should pay off first, imagining I had perhaps a ten or twenty pound note, which I longed to look at, but was ashamed to do it before my friend. Soon after dinner, I took an opportunity to step out of the room to satisfy my anxious curiosity. But oh! how was my heart filled with grateful emotions when I found two notes, one of five and the other of a hundred pounds, a present of an hundred guineas! To attempt a description of my feelings at that time, would be in vain; those who have experienced the overflowings of a grateful heart can only guess at them. I was so overcome with a view of the Lord's

goodness, that I knew not how to express myself, and was afraid my friend would think me insensible of the favor bestowed. When he was gone, and I had communicated the purport of his visit to Mrs. B. we both wept, and in broken accents with eyes and hearts directed to heaven, expressed our obligation to the God of all our mercies, for his seasonable and ample supply, in answer to our united and repeated prayers. —I have now enjoyed the pleasure of paying all my debts, of contributing to the relief of others, and of purchasing many articles absolutely necessary to my family. Oh how good the Lord has been to us, unworthy as we are of the least of all his mercies !”

COLOSSIANS.

Chap. i, ver. 13.—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

When Libussa, princess of Bohemia, had first ennobled and then married Primaslaus, who before was a plain husbandman, in remembrance of his first condition, he brought with him a pair of wooden shoes. Being asked the cause, he answered, “I brought them, that they might be set up for a monument in the castle of Visegrade, and shown to my successors, that all may know the first prince of Bohemia was called from the cart to this high dignity ; and that I myself, who am brought to wear a crown, may remember I have nothing whereof to be proud.” Let the Christian be humble and grateful, when he contrasts his former with his present state.

Chap. i, ver. 28.—Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus.

During a recent voyage, sailing in a heavy sea,

near a reef of rocks, a minister on board the vessel, remarked, in a conversation between the man at the helm and the sailors, an inquiry whether they should be able to clear the rocks without making another tack; when the captain gave orders that they should put off, to avoid all risk. The minister observed, "I am rejoiced that we have so careful a commander." The captain replied, "it is necessary I should be very careful, because I have souls on board. I think of my responsibility; and should any thing happen through carelessness, that souls are very valuable!"—The minister, turning to some one of his congregation, who were upon deck with him, observed, "The captain has preached me a powerful sermon; I hope I shall never forget, when I am addressing my fellow creatures on the concerns of eternity, that I have *souls on board.*"

Chap. ii, ver. 15.—And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Mr. Venn, in his last illness, exhibited at times, in the midst of extreme feebleness of body, signs of great joy and gladness. Some of his friends, who visited him in his declining state, endeavoured to encourage his mind, by bringing to his recollection his useful labors in the Lord's vineyard. While one of them was enlarging in the same strain, the dying saint, raised from a state of oppressive languor, and deeply sensible of his own insufficiency, with great animation exclaimed, "Miserable comforters are ye all,—I have had many to visit me, who have endeavored to comfort me, by telling me what I *have done.* 'He hath spoiled principalities and powers,—He hath made a show of them openly, triumphing over them in his cross.' *This*, sir, is the source of all my consolation, and not any thing I have done."

Chap. ii, ver. 23.—Which things have indeed a show of wisdom in will-worship ar

humility, and neglecting of the body ; not in any honor to the satisfying of the flesh.

Thomas a Becket, who was afterwards primate of England, was a strange compound of affected humility and real pride. While he performed the lowly office of washing the feet of thirteen beggars every morning, his supercilious, obstinate, and turbulent spirit, assumed a proud, overbearing, spiritual authority over his sovereign, whom he was in the habit of treating with all the insolence of a licensed censor.

Chap. iii, ver. 2.—Set your affections on things above, not on things on the earth.

“ I could mention the name of a late very opulent and very valuable person,” says a writer in the Gospel Magazine, “ who, though naturally avaricious in the extreme, was liberal and beneficent to a proverb. He was aware of his constitutional sin, and God gave him *victory* over it, by enabling him to *run away* from it. Lest the dormant love of money should awake and stir in his heart, he would not, for many years before his death, trust himself with the *sight* of his revenues. He kept, indeed, his accounts as clearly and exactly as any man in the world, but he dared not receive, because he dared not look at that gold, which he feared would prove a snare to his affections. His stewards received all, and retained all in their own hands, till they received orders how to dispose of it.”

Chap. iii, ver. 19.—Husbands, love your wives, and be not bitter against them.

Dr. Franklin relates, that being with a party of his friends overtaken by a storm in one of the American islands, he took shelter in a public house kept by a German. Upon their desiring that more wood might be brought to the fire, the brute desired his sickly wife to go forth in the storm and fetch it, while a sturdy young negro wench stood by doing nothing.

Being asked why he did not send the girl rather than his wife, the brute replied, "That wench is worth eighty pounds to me, and if she should catch cold and die, I should sustain a great loss; but if my wife dies, I can get another, and perhaps money into the bargain!" How harsh and cruel this treatment! How like the description given by the apostle in the first of the Romans,—“Without natural affection,—unmerciful!”

Chap. iv, ver. 1.—Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

A poor black boy, the property of a slave-holder in Africa, having heard of the preaching of the missionaries, felt a strong desire to go and hear about Jesus Christ. For this purpose he crept secretly away one evening, but being obliged to pass under the window of the house, his master observed him, and called out, "Where are you going?" The poor fellow came back trembling, and said, "Me go to hear the missionaries, massa." "To hear the missionaries, indeed; if ever you go there, you shall have nine and thirty lashes, and be put in irons." With a disconsolate look, the poor black replied, "Me tell Massa, me tell the great Massa." "Tell the great Massa," replied the master, "What do you mean?" "Me tell the great Massa, the Lord in heaven, that my massa was angry with me, because I wanted to go and hear his word." The master was struck with astonishment, his color changed, and unable to conceal his feelings, he hastily turned away, saying, "Go along, and hear the missionaries." Being thus permitted, the poor boy gladly complied. In the meantime, the mind of the master became restless and uneasy. He had not been accustomed to think that he had a Master in heaven, who knew and observed all his actions; and he at length determined to follow his slave, and see if there could be any peace obtaine

for his troubled spirit ; and creeping unobserved, he slunk into a secret corner, and eagerly listened to the words of the missionary. That day, Mr. Kicherer addressed the natives from these words,—“ Lovest thou me ? ” “ Is there no poor sinner,” said he, “ who can answer this question ? not one poor slave who loves Jesus Christ ? no one who dares to confess him ? ” Here the poor slave boy, unable to restrain any longer, sprang up, and holding up both his hands, while the tears streamed down his cheeks, cried out with eagerness, “ Yes, massa, me love the Lord Jesus Christ ; me do love him, me love him with all my heart.” The master was still more astonished, and he went home convinced of the blessings the Gospel brings, and became a decided Christian.

Chap. iv, ver. 5.—Redeeming the time.

Mr. Locke, having been introduced by Lord Shaftesbury to the Duke of Buckingham and Lord Halifax ; these three noblemen, instead of conversing with the philosopher, as might naturally have been expected, on literary subjects, in a very short time sat down to cards. Mr. Locke, after looking on for some time, pulled out his pocket-book, and began to write with great attention. One of the company observing this, took the liberty of asking him what he was writing. “ My Lord,” said Locke, “ I am endeavoring, as far as possible, to profit by my present situation ; for having waited with impatience for the honor of being in company with the greatest geniuses of the age, I thought I could do nothing better than to write down your conversation ; and indeed, I have set down the substance of what you have said this hour or two.” This well-timed ridicule had its desired effect, and these noblemen, fully sensible of its force, immediately quitted their play, and entered into a conversation more rational and better suited to the dignity of their characters, and it may be added, better fitted to improve time, than so unprofitable a diversion.

I THESSALONIANS.

Chap. i, ver. 5.—For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake.

A short time since, a gentleman of Barton-upon-Humber, received a parcel by the Hull boat, which on opening was found to contain an ancient manuscript music book, map of Europe, plate of the system of heraldry, plate of helmets and crowns, with four shillings in silver, and an anonymous note inclosed, of which the following is a literal transcript ; “ An individual sends you this, sir, who was at your house some years ago, and took these things, and now the Gospel having come with power, has shown him his error, and he now restores them, humbly entreating your pardon, and begging you not to make it public.” The above articles, being of small value, had not been missed ; they are known and recognised by the owner as old acquaintances, and in future will be preserved and esteemed as valuable records of reformation to his conscientious correspondent. By the same tide, another parcel containing some silver, and numerous proofs of a renewed mind, was addressed to another person, but neither can recollect nor discover from whom they have been received.

Chap. i, ver. 10.—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Little more than half an hour before Dr. Watts expired, he was visited by his dear friend Mr. Whitefield. The latter asking him how he found himself, the doctor answered, “ Here I am, one of Christ's

waiting servants." Soon after, some medicine was brought in, and Mr. Whitefield assisted in raising him up in the bed, that he might with more convenience take the draught. On the doctor's apologizing for the trouble he gave Mr. Whitefield, the latter replied with his usual amiable politeness, "Surely, my dear brother, I am not too good to wait on a waiting servant of Christ's." Soon after, Mr. Whitefield took his leave, and often afterwards regretted, that he had not prolonged his visit, which he would certainly have done, could he have foreseen his friend was but within half an hour's distance of the kingdom of glory.

Chap. ii, ver. 4.—But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

It happened that at some public solemnity where the celebrated Hume was one of the audience, Mr. Brown of Haddington, was preceded in ministerial duty by an ambitious young man, who delivered a very eloquent and florid address,—the old divine following in one equally remarkable for its simplicity and earnestness. "The first preacher," said the sceptic to one of his friends, "spoke as if he did not believe what he said; the latter, as if he was conscious that the Son of God stood at his elbow."

Chap. ii, ver. 19, 20.—For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

Archbishop Williams once said to a friend of his, "I have passed through many places of honor and trust, both in church and state, more than any of my order in England these seventy years back; yet were I but assured that by my preaching I had converted but one soul to God, I should take therein

more spiritual joy and comfort, than in all the honors and offices which have been bestowed upon me."

Chap. iii, ver. 10.—Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.

Mr. Hervey's man-servant slept in the room immediately above that of his master. One night long after the whole family had retired to rest, he awoke, hearing the groans of Mr. Hervey in the room beneath, who seemed to be in great distress. He went down stairs, and opened the door of his master's room, but instead of finding him in bed as he expected, he saw him prostrate on the floor, engaged in earnest and importunate prayer to his God. Disturbed by this unseasonable appearance, Mr. Hervey with his usual mildness said, "John, you should not have entered the room, unless I had rung the bell." Communion with God in prayer, will turn night into day.

Chap. iv, ver. 6.—That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified.

The following letter was put under the shop door of a druggist at P——. "A few years ago I bought a bad shilling, I gave sixpence for it, and I came to your shop and got it changed for a very small article, and at first I rejoiced at my bargain. But I do assure you, sir, I have suffered more since, on account of my fault, than all the money in the world is worth. I have many times tried to think I had done no harm, because you were not a poor man, but yet my conscience accused me that I had done wrong. Many times, when I have bowed in secret before the Lord, it has come with such power that I have had no peace in my mind. But, sir, as I now send you a good

abilling, with the acknowledgment of my fault, I hope you will forgive me, even as you would wish to be forgiven of that God whom you serve."

Chap. iv, ver. 13.—But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope.

"It is stated in the history of England," says Dr. Philip, in an address delivered at one of the London Anniversaries, "that when the first missionary who arrived in Kent, presented himself before the king, to solicit permission to preach the Gospel in his dominions, after long deliberation, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with grey hairs, rose, and by the following speech obtained the permission which was requested. 'Here we are,' said the orator, 'like birds of passage, we know not whence we come or whither we are going; if this man can tell us, for God's sake let him speak.' I say, if there are six hundred millions of our fellow-creatures, who like birds of passage, know not whence they came, nor whither they are going, for God's sake let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation."

Chap. v, ver. 17.—Pray without ceasing.

A sailor who had been long absent from his native country, returned home, flushed with money.—Coming to London, where he had never been before, he resolved to gratify himself with the sight of whatever was remarkable. Among other places he visited St. Paul's. It happened to be at the time of divine service. When carelessly passing, he heard the words, "Pray without ceasing," uttered by the minister, without having any impression made on his mind

by them. Having satisfied his curiosity in London, he returned to his marine pursuits, and continued at sea for seven years, without any remarkable occurrence in his history. One fine evening, when the air was soft, the breeze gentle, the heavens serene, and the ocean calm, he was walking the deck, with his feelings soothed by the pleasing aspect of nature, when all on a sudden darted on his mind, the words, "Pray without ceasing!" "Pray without ceasing! What words can these be?" he exclaimed: "I think I have heard them before: where could it be?" After a pause,—“Oh, it was at St. Paul’s in London, the minister read them from the Bible. What! and do the Scriptures say, ‘Pray without ceasing?’ Oh what a wretch must I be to have lived so long without praying at all!”—God, who at first caused him to hear this passage in his ear, now caused it to spring up, in a way, at a time, and with a power peculiarly his own. The poor fellow now found the lightning of conviction flash on his conscience,—the thunders of the law shake his heart,—and the great deep of destruction threaten to swallow him up. Now he began, for the first time, to pray; but praying was not all! “Oh,” said he, “if I had a Bible, or some good book!” He rummaged his chest, when in a corner, he espied a Bible which his anxious mother had, twenty years before, placed in his chest, but which till now had never been opened. He snatched it up, put it to his breast, then read, wept, prayed; he believed, and became a new man.

Chap. v, ver. 21.—Prove all things: hold fast that which is good.

A gentleman was once asked in company, what led him to embrace the truths of the Gospel, which formerly he was known to have neglected and despised! He said, “My call and conversion to God my Saviour were produced by very singular means:—A person put into my hands Paine’s ‘Age of Reason.’ I read

it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remembered to have heard at church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absurd a book as he represented it. I resolved therefore that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my enquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the sacred word for my guide, and to be a faithful follower of the Son of God."

II. THESSALONIANS.

Chap. i, ver. 6, 7.—Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us.

The Earl of Argyle was not more distinguished by his genuine patriotism, than by his private virtues.—Unaffected piety formed a prominent feature in his character. From the purest motives he engaged in that ill-concerted and ill-fated enterprise, which proved fatal to himself and to many of his followers in 1685. From the time that he was seized till his execution, his whole conduct was marked with a serenity and mildness, with a generosity and dignity,

highly becoming his character as a patriot and a Christian. The following detached incident serves to display that blessed peace, the fruit of Christian faith, which the Earl experienced on that trying occasion; and, at the same time, the power of conscience when awakened, and the consequent remorse and anguish, which ungodly men, and especially cruel persecutors, are doomed sooner or later to feel.—“Before he left the castle, previous to his execution, he had his dinner at the usual hour, at which he discoursed not only calmly, but even cheerfully, with Mr. Charteris and others. After dinner, he retired, as was his custom, to his bed-chamber, where he slept quietly for about a quarter of an hour. While he was in bed, one of the members of the council came, and intimated to the attendants a desire to speak with him; upon being told that the Earl was asleep, and had left orders not to be disturbed, the member disbelieved the account, which he considered as a device to avoid further questionings. To satisfy him, the door of the bed-chamber was half opened, and he then beheld, enjoying a sweet and tranquil slumber, the man, who, by the doom of him and his fellows, was to die within the space of two short hours! Struck with the sight he hurried out of the room, quitted the castle with the utmost precipitation, and hid himself in the lodgings of an acquaintance who lived near, where he flung himself on the first bed that presented itself, and had every appearance of a man suffering the most excruciating torture. His friend, who had been apprized by his servant of the state he was in, and who naturally concluded that he was ill, offered him some wine. He refused, saying, “No, no; that will not help me; I have been at Argyle, and saw him sleeping as pleasantly as ever man did, within an hour of eternity. But as for me——.”

Chap. ii, ver. 1, 2.—Now we beseech you, brethren, by the coming of our Lord Jesus

Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

In the year 1666, an opinion generally prevailed in England, that the end of the world would come that year. Sir Matthew Hale going the same year in the western circuit, it happened, that when on the Bench at the Assizes, a most terrible storm came on very unexpectedly, accompanied with dreadful flashes of lightning, and peals of thunder; upon which a whisper ran through the crowd, that the world was at an end, and the day of judgment beginning. A general consternation in the whole assembly followed, and all men forgot the business they were met about, and betook themselves to their prayers. This, adding to the horror raised by the storm, looked very dismal; insomuch, that the relater of the story, a man of no ordinary resolution, confessed it made impressions on himself. But he stated, "that he observed Sir Matthew, the Judge, was not a whit affected, but went on with the business of the court in his ordinary manner."

Chap. ii, ver. 3, 4.—Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

One day, after prayer, King Charles I, asked Mr. Robert Blair, an eminent Scottish minister, if it was warrantable in prayer, to determine a controversy. Mr. Blair, taking the hint, said, he thought he had

determined no controversy in that prayer. "Yes," said the king, "you have determined the Pope to be antichrist, which is a controversy among divines."—To this Mr. Blair replied, "To me this is no controversy, and I am sorry it should be accounted so by your majesty; sure it was none to your father." This silenced the king, for he was a great defender of his father's opinions; and his testimony, Mr. Blair knew well, was of more authority with him than the testimony of any divine.

Chap. iii, ver. 10:—For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

Pisistratus, the Grecian general, walking through some of his fields, several persons implored his charity. "If you want *beasts* to plough your land," said he, "I will lend you some; if you want *land*, I will give you some; if you want *seed* to sow your land, I will give you some; but I will encourage none in *idleness*." By this conduct, in a short time, there was not a beggar in his dominions.

I. TIMOTHY.

Chap. i, ver. 9.—Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

In 1815, a person was brought before the court of Vannes, in France, accused of the murder of his mother. It appeared by the evidence given on the trial, that he had returned home intoxicated and wet through with the rain; on his arrival, he took it into his head to get into the oven, in order to warm and dry himself, but the oven having been heated not long before,

he burnt his hands and knees in the attempt ; this rendered him furious, and he returned to the room in which all the family slept, and which was in total darkness ; he there fell into a passion against his son, a lad of 14 years, for not having told him that the oven had been lately heated, and took up a large bar in order to strike him. His father, more than 60 years old, ran and endeavored to cool the rage of his son, but this only enraged him the more, and he was about to strike him, when his mother went to the assistance of her husband. She was no sooner come near him, than the prisoner struck her twice on the head with the bar, of which blows she died a few hours afterwards, praying heaven for the pardon of her son. During the trial, the prisoner constantly denied these facts ; but the jury having unanimously found him guilty, he was sentenced, as a parricide, to be conducted to the place of execution in a shirt with his feet naked, and his head covered with a black veil, to have his right hand struck off, and afterwards to be beheaded.

Chap. i, ver. 15.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ; of whom I am chief.

Mr. Bilney, one of the martyrs of Queen Mary's reign, compared the priests and friars to the physician, upon whom the woman, vexed twelve years with a bloody issue, spent all that she had, and found no help, but was still worse and worse ; till at last she came to Christ, and was healed by him. " Oh," said he, " the mighty power of the Most High, which I also, a miserable sinner, have often tasted and felt, whereas before, I spent all I had upon those ignorant physicians, insomuch that I had little strength left in me. But at last I heard of Jesus : and that was when the New Testament was translated by Erasmus ; for at that time I knew not what it meant.

But looking into the New Testament, by God's special providence, I met with those words of the apostle St. Paul, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, whereof I am the chief." Oh most sweet and comfortable sentence to my soul! This one sentence, through God's instruction and inward working, did so exhilarate my heart, which before was wounded with the guilt of my sins, and almost in despair, that immediately I found wonderful comfort and quietness in my soul, so that my bruised bones leaped for joy. After this the Scriptures became sweeter to me than the honey and the honeycomb; for by them I learned, that all my travels, fastings, watchings, redemption of masses, and pardons, without faith in Christ, were but, as St. Austin calls them, a hasty running out of the right way, and as fig leaves, which could not cover Adam's nakedness. These things I preached, and for these things was cast into prison and condemned.

Chap. ii, ver. 9.—In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array.

A minister of the Gospel occasionally visiting a gay person, was introduced to a room near to that in which she dressed. After waiting some hours, the lady came in and found him in tears. She inquired the reason of his weeping; the minister replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul." The rebuke struck her conscience,—she lived and died a monument of grace.

Chap. iii, ver. 3.—Not given to wine.

An Italian artist, who was employed by a cardinal

to paint the apostles Peter and Paul, was much provoked by the trifling criticism of his patron, who told him he colored the faces of the apostles, as if they took too much wine. "No," said the angry artist, "I have not painted them *drunk*, but *blushing for the drunkenness of their successors*."

Chap. iii, ver. 6.—Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

"The apprehension of cursed pride, (the sin of young ministers,) working in my heart," says Dr. Cotton Mather, "filled me with an inexpressible bitterness and confusion before the Lord. In my youth, when some others of my age were playing in the streets, I was preaching to large assemblies, and I was honored with great respect among the people of God. I feared, (and thanks be to God that he made me fear,) lest Satan was hereby preparing a snare and a pit for such a novice. I therefore resolved, that I would set apart a day to humble myself before God, for the pride of my own heart, and to supplicate his grace to deliver me from that sin, and from the dreadful wrath it would expose me to."

Chap. iv, ver. 8.—For bodily exercise profiteth little, but godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.

"Oh blessed be God that I was born," said the pious Haliburton when dying. "I have a father and a mother, and ten brethren and sisters in heaven, and I shall be the eleventh. Oh blessed be the day that I was ever born! Oh that I were where he is! And yet were God to withdraw from me, I should be weak as water. All that I enjoy, though it be miracle on miracle, would not support me without fresh supplies from God. The thing I rejoice in is this, that God is altogether full; and that in the Mediator Christ Jesus

is all the fullness of the Godhead, and it will never run out. Study the power of religion. 'Tis the power of religion, and not a name that will give the comfort I find. There is telling in this providence, and I shall be telling it to eternity. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? My peace hath been like a river." Soon after, one of those about him having said, "You are now putting your seal to that truth, that great is the gain of godliness." He replied, "Yes indeed." Then said another, "And I hope you are encouraging yourself in the Lord?" On which, not being able to speak, he lifted up his hands and clapped them; and quickly after, went to the land where the weary are at rest.

Chap. iv, ver. 15.—Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all.

A PRAYER USED BY THOMAS AQUINAS, BEFORE HIS STUDIES.

"Infallibly wise and good Creator, illustrious origin, true foundation of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that two-fold darkness under which I was born of sin and ignorance. Thou that makest the tongues of infants eloquent, instruct, I pray thee, my tongue likewise, and pour upon my lips the grace of thy benediction. Give me quickness to comprehend, and memory to retain. Give me a happiness in expounding, a facility in learning, and a copious eloquence in speaking. Prepare my entrance into knowledge, direct me in my journey, and render the event of it complete, through Jesus Christ our Lord. Amen."

Chap. v, ver. 6.—But she that liveth in pleasure, is dead while she liveth.

The late pious Mrs. Judson, referring to her former neglect of religion, says, "The first circum-

stance, which in any measure awakened me from this sleep of death, was the following:—One Sabbath morning, having prepared myself to attend public worship, just as I was leaving my toilet, I accidentally took up Hannah Moore's *Strictures on Female Education*, and the first words that caught my eye, were, '*She that liveth in pleasure is dead while she liveth.*' They were written in italics, with marks of admiration, and they struck me to the heart. I stood for a few moments amazed at the incident, and half inclined to think, that some invisible agency had directed my eye to these words. At first, I thought I would live a different life, and be more serious and sedate; but at last, I thought that the words were not applicable to me, as I first imagined, and resolved to think no more of them."

Chap. v, ver. 20, 21.—Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

The late Mr. B. was entertaining himself one day, with seeing some of his parishioners catching salmon. At the same time, came Colonel ——— with several gentlemen. As the former who was at that time a justice of the peace, was swearing in a very profane manner, Mr. B. thus addressed him;—"Sir, you are a justice of the peace, and a gentleman of family and fortune, therefore your example to all should become the state in which kind Providence has placed you." He answered, "Sir, I will not come and swear in your church." This was spoken with great bitterness. Mr. B. then left him, but the fisherman afterwards said that the gentleman was very angry, and declared that if the minister had not gone away, he would have thrashed him. But his future conduct towards Mr. B. became the gentleman; for some

time afterwards, Mr. B. having some business to transact with the justice, the latter at first sight thanked him for his reproof, but added, that he should not have given it in so public a manner. Mr. B. replied, "Sir, my reason for doing so, was because the fishermen who were present are my parishioners; and as swearing is a prevailing vice with them, I am frequently under the necessity of reproofing them.—Therefore, sir, reflect but a moment, and you will see the propriety of what I did, and of the public manner in which I did it. Would not the fishermen have said, that the minister could reprove *them*, but that he was afraid to reprimand the *justice*, had they not witnessed the contrary?" Suffice it to say, that the gentleman was well pleased with Mr. B.'s remark, and ever after treated him with the greatest kindness and respect.

Chap. vi, ver. 7, 8.—But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

Sir John Mason was born in the reign of Henry VII, and was in high esteem with Henry VIII, Edward VI, Queen Mary, and Queen Elizabeth, having been a privy counsellor to the last four, and an attentive observer of all the various revolutions and vicissitudes of those times. When on his death-bed, he called his family together, and spoke to them in the following terms: "I have lived here to see five princes, and have been privy counsellor to four of them; I have seen the most remarkable places in foreign parts, and have been present at most state transactions for thirty years together, and have learned this, after so many years experience,—That *seriousness* is the greatest *wisdom*, *temperance* the best *physician*, and a good *conscience* the best *estate*. And were I to live again, I would change the court for a cloister, my privy counsellor's bustles for an hermit's retirement,

and the whole life I have spent in the palace, for an hour's enjoyment of God in my closet. All things else forsake me besides my God, my duty, and my prayers."

Chap. vi, ver. 17.—Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

Count Oxensteirn, chancellor of Sweden, being visited, in his retreat from public business, by commissioner Whitlock, ambassador from England to Queen Christina; in the conclusion of their discourse, he said to the ambassador, "I have seen much and enjoyed much of this world, but I never knew how to live till now. I thank my good God who has given me time to know him, and likewise myself. All the comfort I have, and all the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading in this blessed book," laying his hand on the Bible. "You are now," he continued, "in the prime of your age and vigor, and in great favor and business; but this will all leave you, and you will one day better understand and relish what I say to you; then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world, in the good Spirit of God, and in reading his sacred word, than in all the courts and favors of princes."

Chap. vi, ver. 18.—That they do good, that they be rich in good works, ready to distribute, willing to communicate.

A rich old gentleman residing at Manchester, was lately called upon by some members of the Bible Society there, to subscribe his mite; he replied, "he had been thinking about it, but would first wish to become acquainted with their plans," &c, and wished

them to call again. Some time after, they did so, and he told them that he had made up his mind to subscribe a guinea a year, and immediately began to count out upon the table a quantity of guineas; when he had got to 21, the gentlemen stopped him, and said as their time was rather precious, they should feel obliged if he would give his subscription, that they might go. The old gentleman still continuing to count them out upon the table, they interrupted him a second time, when he simply hoped the gentlemen would suffer him to go on, and on he went till he had counted down 80 guineas. "There, gentlemen," cried the old man, "I promised you a subscription of a guinea a year; I am 80 years old, and there are the 80 guineas."

II. TIMOTHY.

Chap. i, ver. 10.—But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

General Burn had, during his residence in France, unhappily imbibed infidel sentiments, so far at one time, as to doubt the immortality of the soul. Though these sentiments and doubts were afterwards removed, not only by a thorough conviction of the truth of Christianity, and after diligent investigation, but by personal experience of the power of religion on his heart, they nevertheless did him lasting injury, and in after life often afforded Satan the means of distressing this holy man. At one period of extreme weakness and suffering, during his last illness, the great enemy of souls was permitted to harass him, by suggesting the thought, that perhaps annihilation would follow death. He mentioned this temptation to one of his children, standing by the bed-side, who

replied, "Life and immortality are brought to light by the Gospel." This passage of Scripture immediately dissipated his fears, and proved a shield against the fiery darts of the devil;—he reclined his head again on the pillow, and for some time after, his beaming countenance indicated the sweetest serenity and joy.

Chap. i, ver. 13.—Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

The celebrated Claude, a French minister, said on his death-bed, "I have carefully examined all religions. No one appears to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and Protestantism. The Protestant religion is, I think, the only good religion. It is all founded on the Holy Scriptures, the word of God. From this, as from a fountain, all religion must be drawn.—Scripture is the root, the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it."

Chap. i, ver. 25.—In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

Dr. Dwight mentions a man of his acquaintance, of a vehement temper, who had a dispute with a friend, a professor of religion. He met with so much frankness, humility, and kindness in his Christian friend, that, on returning home, he said to himself, "There must be something more in religion than I have hitherto suspected. Were any one to address me in the tone of haughtiness and provocation with which I accosted my friend this evening, it would be impossible for me to preserve the equanimity of which I have been a witness. There is something in this

man's disposition which is not in mine. There is something in the religion which he professes, and which I am forced to believe he feels; something which makes him so superior, so much better, so much more amiable than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candor, and with greater solicitude than I have done hitherto." From this incident, a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business in which he was engaged, and his consecration of himself to the ministry of the Gospel.

Chap. iii, ver. 2.—Disobedient to parents.

The following instance may show to young persons the danger of disobeying their parents, though but for once, and may at the same time guard them against profaning the Sabbath. A poor, but pious man, who was employed as a collier, one Lord's day, sent four of his children, two boys and two girls, to attend, as usual, the Sabbath-School and divine service at a neighboring town, with suitable admonitions to avoid loitering and playing by the way. The boys, however, contrary to their usual practice, separated from their sisters, and trifled away a part of the day in the fields, instead of attending the school, or the worship of God. About noon they were discovered, and pursued by a person who designed to take them to their parents; but they escaped, and being afraid of correction for their sinful conduct, came to the resolution of hiding themselves in a neighboring coal-pit, where their father and others wrought, and where they probably expected to be found, and released next day. They cast off the rope to the depth of two hundred feet, and attempted to descend by it; but both missed their holds, and were dashed to pieces by the fall. In a few hours their mangled bodies were

found, and presented a melancholy spectacle to their almost distracted parents.

Chap. iii, ver. 15.—And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

Dr. Marryat, an eminent dissenting minister of London, died in 1754. Possessing a retentive memory, he thought it his duty in his youth, to make it the repository of the words of Scripture. He accordingly committed to memory not a few whole books, both of the Old and New Testaments; and to preserve them in his recollection, he used to repeat them once a year. The motive he assigned for the practice was singular. Being, in the younger part of life, under a deep sense of the evil of sin, and sadly ignorant of the Gospel method of salvation through the righteousness of Christ, or in doubt as to any personal interest in the Saviour, he feared that hell would be his portion at last. He thought that if he must go to the place of misery, he would carry with him as much of the word of God as he possibly could. But the grace which thus engaged him to store up the Holy Scriptures, at length blessed them as the means of making him wise unto salvation, and of being eminently useful as a minister, and instructor of young men for the ministry.

Chap. iv, ver. 2.—Reprove, rebuke, exhort, with all long-suffering and doctrine.

The natural temper of the late Rev. Andrew Fuller, of Kettering, though neither churlish nor morose, was not distinguished by gentleness, meekness, or affability. He could rarely be faithful without being severe; and in giving reproof, he was often betrayed into intemperate zeal. Once, at a meeting of ministers, he took occasion to correct an erroneous opin-

ion, delivered by one of his brethren ; and he laid on his censure so heavily, that Dr. Ryland called out vehemently, in his own peculiar tone of voice, " Brother Fuller, brother Fuller ! you can never admonish a mistaken friend, but you must take up a sledge-hammer and knock his brains out ! "

Chap. iv, ver. 5.—But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

To a person who regretted to Dr. Johnson, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply : " The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life. "

TITUS.

Chap. i, ver. 7.—Not given to filthy lucre.

In the reign of James II, Dr. Wallis was then Dean of Waterford, in Ireland, and, during the troubles of that unhappy country at that period, suffered greatly in his private fortune, from his strong attachment to the Protestant faith. After peace was restored, and the Protestant religion firmly established by the accession of King William, Wallis was presented at the court of London, as a gentleman who had well merited the royal patronage. The king had before heard the story of his sufferings ; and therefore, immediately turning to the dean, desired him to choose any church preferment then vacant. Wallis, with all the modesty incident to men of real worth, after a due acknowledgment of the royal favor, requested the deanery of Derry. " How, " replied the king, in a transport of surprise, " ask the deanery ! when you

must know the bishopric of that very place is also vacant?" "True, my liege," replied Wallis, "I do know it; but could not in honesty demand so great a benefice, conscious there are many other gentlemen who have suffered more than myself, and deserved better at your majesty's hands; I therefore presume to repeat my former request." It is needless to add, his request was granted. They parted; the dean highly satisfied with his visit, and the king astonished at the noble instance of disinterestedness of which he had just been a witness.

Chap. ii, ver. 6.—Young men likewise exhort to be sober-minded.

The late Mr. Walker, one of the ministers of Edinburgh, was naturally of a sanguine and somewhat choleric temperament, but his manners and general deportment were singularly patient and calm. He used to give the following account of the conquest which he obtained over his constitutional irritability.—"When I was a young man, I had engaged to be at the marriage of a friend, and promised myself much pleasure on the occasion. I dreamed that I was on the way to the scene of festivity; and that I had a bridge to pass over. When I arrived at it, my horse became restive, and would not proceed. I used the whip and spur without success. I dismounted, and lashed him: but all in vain. My passion was excited in a high degree; and the sensations produced by the impetuosity of my temper awoke me. In the instant of awaking, I beheld the bridge fall; while a voice, as I thought, struck my ear, 'YOUNG MAN, BE SOBER-MINDED.' The recollection of this circumstance, though a dream, produced a happy effect, for the future, in my constitutional impatience."

Chap. iii, ver. 2.—To speak evil of no man.

The late Dr. Waugh, of London, had a marked dislike of every thing bordering on slander or defamation. The following is an illustration of his charac-

ter in this point :—One of his people had travelled all the way from Newton to his father's, where he usually resided, to communicate to him an unfavorable report concerning another member of the congregation. Some friends being with him, this person was requested to stay and dine with them. After dinner, he took occasion, in a jocular manner, to ask each person, in his turn, how far he had ever known a man travel to tell an evil report of his neighbor; when some gave one reply, and some another: he at last came to this individual, but without waiting for his self-condemning reply, or unnecessarily exposing him, Mr. Waugh stated, that he had lately met with a Christian professor, apparently so zealous for the honor of the church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother member. He then in a warm and impressive manner enlarged on the praise of that "charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth."

Chap. iii, ver. 9.—But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

While Melancthon was at Spire, he paid a visit to Bretten, to see his mother. This good woman asked him, what she must believe, amidst these disputes. She repeated to him the prayers she was used to make, and which contained nothing that was superstitious. "Continue," said he, "to believe and pray as you have done hitherto, and never trouble yourself about controversies."

PHILEMON.

Ver. 11.—Which in time past was to thee unprofitable, but now profitable to thee and to me.

The servants of Lord — were greatly impressed, and evidently reformed, under the preaching of the Gospel at —. His lordship being one day on the promenade, was jeered by some of the company upon the revolution which had taken place among his servants by the change of their religion. The noble lord replied, "As to the change of their religion, or what their religious sentiments are, I cannot tell; but one thing I know, that since they have changed their religion they have been much better servants, and shall meet with no opposition from me."—How happy it is when servants thus adorn the doctrine of God our Saviour, and by well-doing put to silence the ignorance of foolish men!

HEBREWS.

Chap. i, ver. 6.—And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

It was during the reign of Theodosius the Great, in the fourth century, that the Arians, through the lenity of the emperor, made their most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne, was happily overruled to his seeing the God-dishonoring character of their creed. Among the bishops who came to congratulate him on the occasion, was the famous and esteemed Ampiloehus, who, it is said, had suffered much under the Arian persecution. He approached the emperor, and, making a very handsome and dutiful address, was going to take his leave. "What," says Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?"—Upon this the good old bishop went to young Arcadius, then about six-

teen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince, that I have made of equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said,—“Sir, do you so highly resent my apparent neglect of your son, because I do not give him equal honor with yourself? What must the eternal God think of you, who have allowed his co-equal and co-eternal Son to be degraded in his proper divinity in every part of your empire?”—This was as a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed, which did not secure divine glory to the "Prince of Peace."

Chap. ii, ver. 3.—How shall we escape, if we neglect so great salvation! which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Mr. Blackader has recorded some instances of the powerful preaching of Mr. Welsh, a cotemporary minister. "At one time, after having removed all impediments that might hinder sinners from embracing the salvation offered in the Gospel, he said at the conclusion, 'I must enter my protestation in my Master's name, against any here who will not close with the offer, and give their consent.' A woman in the company cried out, 'Hold your hand, sir; do it not, for I give my consent.'

Chap. iii, ver. 4.—For every house is builded by some man; but he that built all things is God.

"See here," says Mr. Robinson, "I hold a Bible in my hand, and you see the cover, the leaves, the

letters, the words, but you do not see the writers or the printer, the letter-founder, the ink-maker, the paper-maker, or the binder. You never did see them, you never will see them; and yet there is not one of you who will think of disputing or denying the being of these men. I go farther, I affirm that you see the very souls of these men in seeing this book, and you feel yourselves obliged to allow that, by the contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter; if you see a house, you judge there was a builder of it; and if you see a room contrived for this purpose and another for that, a door to enter, a window to admit light, a chimney to hold fire, you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man who, when he sees the signs of the wheat-sheaf, hath sense enough to know that there is a joiner, and somewhere a painter, but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself, this had a wise and good Creator."

Chap. iv, ver. 1.—Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

Mr. Philip Henry said to some of his neighbors who came to see him on his death-bed, "Oh make sure work for your souls, my friends, by getting an interest in Christ while you are in health. If I had that work to do now, what would become of me? I bless God, I am satisfied. See to it, all of you, that your work be not undone when your time is done lest you be undone for ever."

Chap. v, ver. 2.—Who can have compassion on the ignorant, and on them that are

out of the way ; for that he himself also is compassed with infirmity.

"I received a most useful hint," says Cecil, "from Dr. Bacon, then Father of the University, when I was at college. I used frequently to visit him at his living, near Oxford : he would frequently say to me, "What are you doing? What are your studies?"—"I am reading so and so."—You are quite wrong. When I was young, I could turn any piece of Hebrew into Greek verse with ease. But when I came into this parish, and had to teach ignorant people, I was wholly at a loss : I had no furniture. They thought me a great man, but that was their ignorance ; for I knew as little as they did, of what it was important for them to know. Study chiefly what you can turn to good account in your future life."

Chap. v, ver. 12.—For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

Mr. Grimshaw once apologized for the length of his discourse, to this effect: If I were in some situations, I might not think it needful to speak so much ; but many of my hearers who are wicked and careless, are likewise very ignorant, and very slow of apprehension. If they do not understand me, I cannot hope to do them good ; and when I think of the uncertainty of life, that perhaps it may be the last opportunity afforded ; and that it is possible I may never see them again, till I meet them in the great day, I know not how to be explicit enough ; I endeavor to set the subject in a variety of lights ; I express the same thoughts in different words, and can scarcely tell how to leave off, lest I should have omitted something, for the want of which, my preaching and their

hearing might prove in vain. And thus, though I fear I weary others, I am still unable to satisfy myself."

Chap. vi, ver. 19.—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.

Mr. W. Cowper, some time minister at Stirling, and afterwards bishop of Galloway, thus spoke of his dissolution to his weeping friends: "Death is somewhat dreary, and the streams of that Jordan, between us and our Canaan, run furiously; but they stand still when the ark comes. Let your anchor be cast within the vail, and fastened on the rock Jesus. Let the end of the three-fold cord be buckled to the heart; so shall ye go through."

Chap. vii, ver. 25.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

"I was one morning called from my study," said a minister at a naval station, "to a person who wished to see me. When I entered the room, his appearance reminded me of Covey, being a sailor with a wooden leg, who, with tears in his eyes, said, 'Here's another Covey come to see you, sir.' I replied, 'I am glad to see you, Covey; sit down.' He then informed me that he was a Swede, had been some years in the British service, had lost his limb in the action of the first of June, under Lord Howe, and was now cook of one of his Majesty's ships in ordinary; it was with reluctance he came into this port, from some report he had heard unfavorable to the place. He had been for some years married to an Englishwoman, who, when on shore, having seen for sale a tract, with the picture of a sailor in the act of having his legs cut off, was induced to purchase it, supposing

that it might contain something that would please her husband. It was the tract of COVEY THE SAILOR, which he read with uncommon interest, as he had known him, and had heard of him as having been a brave seaman. He had, previously to this, felt at times considerable compunction for his sins, and fear of future misery, but knew nothing of the Saviour through whom his sins were to be pardoned. He observed, 'When I read the tract, I there saw my own character. Though I thought I could fight as well as Covey, I was afraid I could not die so well. When I came to that part that none need to despair, since poor blaspheming Covey had found mercy, I wept, and took courage. After having read it over many times, I resolved I would hear the minister that Covey heard. I did so; and here I heard of that Saviour who is able and willing to save my soul to the uttermost, and who I humbly hope and believe has saved me.'"

Chap. viii, ver. 11.—All shall know me, from the least to the greatest.

The diary of Mrs. Savage abounds with expressions of concern for her children. At one time she writes,—“I read in course, in my closet, Isaiah lii, with the exposition. I was much affected with the 13th verse, ‘And all thy children shall be taught of the Lord.’ Though it is spoken of the church’s children, I would apply it to my own children in particular, and desire to act faith on it. I am caring and endeavoring that they may be taught and instructed in the good way. This is the inward desire of my soul. Now, saith God, they shall be taught of *me*, and *all* thy children shall,—a sweet promise, it much satisfies me; Lord, set in with poor parents, who desire nothing in the world so much, as to see their children walk in the narrow way that leads to life!”

Chap. ix, ver. 27, 28.—It is appointed unto men once to die, but after this the judg-

ment : so Christ was once offered to bear the sins of many.

Death and judgment can be contemplated with comfort, only in connection with a believing view of the atonement of Christ.

"Death's terror is the mountain faith removes."

The late Rev. Archibald Hall, of London, when in Scotland, being on a visit to a dying Christian at Borrowstounness, after much serious conversation, he took hold of Mr. Hall's hand, and said, "Now, sir, I can with as much pleasure take hold of death by its cold hand. You may justly wonder at this, for I see and believe myself to be most unworthy; but, at the same time, I see Christ to be my great propitiation, and faith in his blood gives me ease. I see myself all vile and polluted, but I view Jesus as the fountain opened, and faith in him supports me under a sense of my vileness."

Chap. x, ver. 26, 27.—For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

"I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. On my entering the room, I found him in the greatest horror of mind. Thinking perhaps it arose from that deep remorse sometimes attendant on the death-bed of a sinner, I began to point him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel; when, with an agonizing look of despair, he replied, 'Ah! sir, but I have rejected the Gospel. Some years since, I unhappily read Paine's Age of Reason,—it suited my corrupt taste, I imbibed its principles: after this, wherever I went, I did all that lay in my

power to hold up the Scriptures to contempt; by this means I led others into the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now he rejects me.' I offered to pray by him, but he replied, 'Oh, no—it is all in vain to pray for me.' Then, with a dismal groan, he cried out, 'Paine's Age of Reason has ruined my soul!' and instantly expired."

Chap. x, ver. 35.—Cast not away therefore your confidence, which hath great recompence of reward.

An eminent minister was much troubled with doubts and fears concerning his *own* salvation, and many of his hearers who labored under similar distress, coming daily to him for direction, increased the burden. One day, after much wrestling with God in prayer for deliverance, it was impressed on his mind to go to such a place, and he would find a person that would be of spiritual use to him. Accordingly, on passing through his own church-yard, he met a very aged man, to whom the minister observed, "It is a good day." The old man answered, "I never saw a bad day in my life-time." At hearing this, the minister, fetching a deep sigh, asked him, "How it was that he, who appeared to be so old a man, had never seen a bad day?" To which the other replied, "My mind is so sunk into the will of God, that, knowing his unerring wisdom and goodness, whatever is *his* will is *my* will." "And what," said the minister, "if God was to cast you into hell, would you be resigned to his will in that particular?" To which it was answered, "God hath given me two long arms, the arm of *faith* and the arm of *hope*, and was the Lord even to cast me into hell, I would not let go my hold of him." This simple word was so blessed to the afflicted minister, that, from thenceforward, he could *rejoice* in the Lord as his God.

Chap. xi, ver. 13.—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of

them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

A clergyman having occasion to wait on the late Princess Charlotte, was thus addressed by her,—“Sir, I understand you are a clergyman.” “Yes, madam.” “Of the Church of England?” “Yes.” “Permit me to ask your opinion, sir, What is it that can make a death-bed easy?” Mr. W. was startled at so serious a question from a young and blooming female of so high rank, and modestly expressed his surprise that she should consult him, when she had access to many much more capable of answering the inquiry. She replied, that she had proposed it to many, and wished to collect various opinions on this important subject. Mr. W. then felt it his duty to be explicit, and affectionately recommended to her the study of the Scriptures, which, as he stated, uniformly represent faith in the Lord Jesus Christ as the only means to make a death-bed easy. “Ah!” said she, bursting into tears, “that is what my grandfather often told me; but then he used to add, that besides reading the Bible, I must pray for the Holy Spirit to understand its meaning.”

Chap. xii, ver. 23.—And to the spirits of just men made perfect.

A minister of the Gospel visiting a young man on his death-bed, he took the minister by the hand, and addressed him in the following manner:—“For some time I have been in great fears. Though I heartily consented to, and believed in the plan of redemption, yet feeling the power of sin so strong, I thought all was yet wrong, and that I was still unrenewed in heart; but, that complete sanctification which I expected through life, I now see is to be conferred on me at death. The time is now at hand, when all the promises of sanctification and comfort shall be fulfilled in my experience. I am willing therefore to die, to receive this complete freedom from sin. Will you join me, and assist me to praise my delivering

God, by singing the first eight verses of the 40th Psalm?" Having joined with uncommon fervor, as soon as his friends had sung and prayed, he stretched himself to rest, and soon after fell asleep in Jesus. May our latter end be like his!

Chap. xiii, ver. 5.—Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

The Rev. Hansard Knollys, after having fled to America, in consequence of being prosecuted in the High Commission Court, returned to England, at the desire of his aged father, and lived some time in obscurity in London. In reference to his situation while in this city, he says, "I was still poor and sojourned in a lodging, till I had but sixpence left, and knew not how to provide for my wife and child; but having prayed to God, and encouraged my wife to trust in God, and to remember former experiences, and especially that word of promise which God had given us, and would perform to us, Heb. xiii, 5. I paid for my lodging, and went out, not knowing whither God's good hand of providence would lead me to receive something towards my present subsistence; and about seven or eight doors from my lodging, a woman met me in the street, and told me she came to seek me; that her husband sent her to tell me, that there was a lodging provided and prepared in his house, by some Christian friends, for me and my wife. I told her my present condition, and went along with her to her house, and then she gave me twenty shillings, which Dr. Bastwick, a late sufferer, had given her for me, and some linen for my wife; which I received, and told her and her husband, I would fetch my wife and child and lodge there; and so I returned with great joy. My wife was very much affected with this kind interposition of providence; being so suitable and seasonable a supply to

us. She said, 'oh dear husband, how sweet it is to live by faith, and trust God's faithful word!—Let us rely upon him whilst we live, and trust him in all straits!'"

Chap. xiii, ver. 17.—Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you.

Few men had more natural courage than Luther, and yet he was often heard to say, that even in the latest part of his life, he could never conquer his fear when he ascended the pulpit. And Chrysostom used to say, that Scripture, *They watch for your souls, as those that must give an account*, struck his mind with constant awe.

JAMES.

Chap. i, ver. 14, 15.—But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Many years since, two men were executed at Carlisle, for burglary. A minister then living in that city, was moved by compassion for the men, and applied to the judge for a respite: he was informed, that on account of the cruelty attending the robbery, capital punishment must be inflicted. His lordship recommended their humane intercessor to use the only means which could now be available to the culprits, in preparing them by Christian instruction for the awful change which awaited them. In the course of his benevolent visits to this gloomy abode,

he questioned the prisoners how they had been led from the path of honesty to commit such crimes. In answer to these inquiries, one of the unhappy men declared that his first step to ruin was *taking a half-penny out of his mother's pocket while she was asleep*. From this ~~she~~ he was led, by small but fatal degrees, to the crimes for which he was so soon to suffer a shameful death.

Chap. i, ver. 27.—Pure religion, and undefiled, before God and the Father, is this : To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

A little girl, who used to read the Bible to a poor sick woman, who could not read herself, was asked by a gentleman in the Sabbath School at which she attended, why she visited this woman?" "Because, sir," said she, "I find it said in the Bible, 'Pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction.'"

Chap. ii, ver. 11.—For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

When Dr. Donne took possession of his first living, he took a walk into the church-yard, where the sexton was digging a grave, and throwing up a scull.—The doctor took it up and found a rusty headless nail sticking in the temple, which he drew out secretly, and wrapt it up in the corner of his handkerchief.—He then demanded of the grave-digger whether he knew whose scull that was. He said it was a man's who kept a brandy shop, an honest drunken fellow, who one night having taken two quarts, was found dead in his bed next morning. "Had he a wife?" "Yes." "What character does she bear?" "A very good one: only the neighbors reflect on her be-

cause she married the day after her husband was buried." This was enough for the doctor, who, under the pretence of visiting his parishioners, called on her: he asked her several questions, and among others, what sickness her husband died of. She gave him the same account he had received; upon this he suddenly opened the handkerchief, and cried in an authoritative voice, "Woman, do you know this nail?" She was struck with horror at the unexpected demand, instantly owned the fact, was tried, and executed.

Chap. iii, ver. 17.—But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Peter the Great frequently surprised the magistrates by his unexpected presence in the cities of the empire. Having arrived without previous notice at Olonez, he went first to the regency, and inquired of the governor how many suits there were depending in the court of chancery? "None, sire," replied the governor. "How happens that?" "I endeavor to prevent law suits, and conciliate the parties; I act in such a manner that no traces of difference remain on the archives; if I am wrong, your indulgence will excuse me." "I wish," replied the Czar, "that all governors would act upon your principles. Go on, God and your sovereign are equally satisfied."

Chap. iv, ver. 11.—Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

Dr. Waugh being in company with a number of ministers, the bad conduct of a brother in the minis-

try became the subject of conversation, and every gentleman in the room joined warmly in condemning him. Dr. Waugh sat for a time silent. At last he walked up to his companions, and said, "My dear friends, surely we are not acting in accordance with our profession. The person you speak of is one of ourselves, and we ought not to blow the coal. But do you know that he is as bad a man as he is represented? and if he is, will railing against him do him any good? It is cowardly to speak ill of a man behind his back; and I doubt if any of us would have sufficient courage, if our poor friend were to appear among us, to sit down and kindly tell him of his faults. If there be one here who feels himself quite pure, and free from error, let him throw the first stone; but if not let us be silent, and I confess that I feel that I must not say one word." He resumed his seat, and the company looked at each other, struck silent by this rebuke from one so good and mild.

Chap. v, ver. 1.—Go to now, ye rich men; weep and howl for your miseries that shall come upon you.

Monsieur Foscue, one of the farmers general of the province of Languedoc, in France, by grinding the faces of the poor, had amassed an immense sum of money, which being known to the government, he was ordered to raise a considerable sum. Not being inclined to comply with this demand, he pleaded extreme poverty; and lest the inhabitants of his province should give information to the contrary, he resolved to hide his treasure in such a manner as to escape the strictest search. He dug a kind of cave in his wine-cellar, so deep as to require a ladder in going down to it. At the entrance was a door with a spring lock, which on shutting, fastened of itself. Sometime afterwards he was missing, and, though diligent search was made, he could no where be found. At length his house was sold, and the purchaser, making some improvements on the property, discovered a door in the cellar. Going down, he found

Mons. Foscue lying dead on the ground with a candlestick near him, and on searching farther, he found his hidden wealth. It was supposed he had gone into the cave, and the door by some accident shutting after him, he was out of the call of any person, and perished for want of food. He had eaten the candle, and even gnawed the flesh off both his arms! "Treasures of wickedness profit nothing: but righteousness delivereth from death."

Chap. v, ver. 12.—But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation.

The late excellent Mr. J—, of G—, was remarkable for the cheerfulness as well as the fervor of his piety. When he administered a reproof, it was frequently accompanied with a kind of pleasantry, which fixed the attention and disarmed the resentment of the person whom he addressed. Being once in company when a gentleman occasionally embellished his discourses with the names of devil, deuce, &c, and at last also took the name of God in vain—"Stop, Sir," said the old man; "I said nothing while you only used freedoms with the name of your own master, but I insist you shall use no freedoms with the name of mine."

I. PETER.

Chap. i, ver. 8.—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

John Lambert suffered in the year 1538. No man was used at the stake with more cruelty than this holy martyr. They burnt him with a slow fire by inches; for if it kindled higher and stronger than

they chose, they removed it away. When his legs were burnt off, and his thighs were mere stumps in the fire, they pitched his poor body upon pikes, and lacerated his broiling flesh with their halberts. But God was with him in the midst of the flame, and supported him in all the anguish of nature. Just before he expired, he lifted up such hands as he had all flaming with fire, and cried out to the people with his dying voice, "None but Christ! None but Christ!" He was at last beat down into the fire, and expired.

Chap. i, ver. 18, 19.—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

The late Rev. Mr. Latrobe visited a certain nobleman in Ireland, who devoted considerable sums to charitable purposes, and among other benevolent acts, had erected an elegant church in his parish at his own expense. The nobleman took particular pleasure in showing Mr. L. his estate, and among other things, pointed out to him the church which he had built; at the same time saying, "Now, sir, don't you think *that* will merit heaven?" Mr. L. after a moment's pause, said, "Pray, my lord, what may your estate be worth a year?" "I imagine," said the nobleman, "about thirteen or fourteen thousand pounds." "And do you think, my lord," answered Mr. Latrobe, "that God would sell heaven even for thirteen or fourteen thousand pounds?"

Chap. ii, ver. 12.—Having your conversation honest among the Gentiles; that, where-as they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation.

An under gardener, with whom his majesty George III, was accustomed familiarly to converse, was missed one day by the king, who inquired of the head gardener where he was. "Please your Majesty," said the gardener, "he is very troublesome with his religion, and is always talking about it." "Is he dishonest," said the king, "does he neglect his work?" "No, your Majesty, he is very honest, I have nothing to say against him for that." "Then send for him again," said the monarch, "why should he be turned off? Call me *defender of the faith!* DEFENDER OF THE FAITH? and turn away a man for his religion?" The king had learnt from this good man, that the place of worship where he attended was supported by voluntary contributions, and was in the habit of giving him a guinea for the quarterly collection.

Chap. iii, ver. 9.—Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Arcadius, an Argive, was incessantly railing at Philip of Macedon. Venturing once into the dominions of Philip, the courtiers reminded their prince, that he had now an opportunity to punish Arcadius for his past insolences, and to put it out of his power to repeat them. The king, however, instead of seizing the hostile stranger, and putting him to death, dismissed him, loaded him with courtesies and kindnesses. Some time after Arcadius' departure from Macedon, word was brought, that the king's old enemy was become one of his warmest friends, and did nothing but diffuse his praises wherever he went. On hearing this, Philip turned to his courtiers, and asked, with a smile, "Am not I a better physician than you?"

Chap. iii, ver. 12, 13.—For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil. And who is he

that will harm you, if ye be followers of that which is good ?

During the rebellion in Ireland in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace-Hill, Wexford county. At length they put their threat in execution; and a large body of them marched to the town. When they arrived there, they saw no one in the streets nor in the houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought him in whom they trusted, to be their shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight. Where they expected an armed hand, they saw it clasped in prayer. Where they expected weapon to weapon, and the body armed for the fight, they saw the bended knee and humble head before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers; they heard the song of praise, and the hymn of confidence in the "sure promise of the Lord." They beheld in silence this little band of Christians; they felt unable to raise their hand against them; and after lingering in the streets which they filled for a night and a day, with one consent they turned and marched away from the place, without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from heaven, the inhabitants of the neighboring villages brought their goods, and asked for shelter in Grace-Hill, which they called the City of Refuge.

Chap. iv, ver. 4.—Wherein they think it strange, that ye run not with them to the same excess of riot, speaking evil of you.

A gentleman, on entering a stage-coach, rubbing his head with a yawn, said, "My head aches dreadfully, I was very drunk last night." A person affecting surprise, replied, "Drunk! sir. What! do you get drunk?" "Yes," said he, "and so does every one, at times, I believe. I have no doubt but you do." "No, sir," he replied, "I do not." "What! never?" "No, never; and amongst other reasons I have for it, one is, I never find, being sober, that I have too much sense; and I am loth to lose what little I have." This remark put an end to the conversation.

Chap. iv, ver. 16.—Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

As Mr. Jeremiah Whittaker was riding with one of his intimate friends past Tyburn, (which he had not seen, or not observed before,) he asked what that was; and being answered that it was Tyburn, where so many malefactors had been executed, he stopped his horse, and with much feeling, expressed himself thus: "oh! what a shame is it that so many thousands should die for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ? Why should not we, in a good cause, and upon a good call, be ready to die for Jesus Christ? It would be an everlasting honor; and it is a thousand times better to die for Christ,—to be hanged, or to be burnt for Christ,—than to die in our beds!"

Chap. v, ver. 5.—Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another; and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Augustine being asked, Which is the first step to heaven? he replied, "Humility." And which is the second step? said the inquirer; to which the man of God answered, "Humility." And which is the third step to heaven? He again replied, "Humility." It

is one of those modest and retired graces, which best suits a state of dependance and obligation.

Chap. v, ver. 7.—Casting all your cares upon him ; for he careth for you.

Mr. Thomas Perkins, a sufferer for conscience sake, was often in great straits. At one time a niece of his, whom he had brought up, going, after her marriage, to visit him, in the course of free conversation with her, he said to her, " Child, how much do you think I have to keep my family ? But poor three-pence." At which she appearing affected, he with a great deal of cheerfulness cried out, " Fear not, God will provide;" and in a little time, a gentleman's servant knocked at the door, who brought him a haunch of venison as a present, together with some wheat and malt. Upon which he took his niece by the hand, saying, " Do you see, child, here is venison, which is the noblest flesh ; and the finest of the wheat for bread ; and good malt for drink. Did not I tell you God would provide for us ?" Thus they who trust in Providence shall not be forsaken.

II. PETER.

Chap. i, ver. 16.—For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, and turned his designed invective into an elaborate apology, which is still in existence.

Chap. ii, ver. 21.—For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

A society of infidels were in the practice of meeting together on Sabbath mornings, to ridicule religion, and to encourage each other in all manner of wickedness. At length they proceeded so far, as to meet, by previous agreement, to burn their Bibles! They had lately initiated a young man into their awful mysteries, who had been brought up under great religious advantages, and seemed to promise well; but on that occasion, he proceeded the length of his companions, threw his Bible into the flames, and promised with them, never to go into a place of religious worship again. He was soon afterwards taken ill. He was visited by a serious man, who found him in the agonies of a distressed mind. He spoke to him of his past ways. The poor creature said,—“It all did well enough while in health, and while I could keep off the thoughts of death;” but when the Redeemer was mentioned to him, he hastily exclaimed,—“What’s the use of talking to me about mercy?” When urged to look to Christ, he said,—“I tell you it’s of no use now; ’tis too late, ’tis too late. Once I could pray, but now I can’t.” He frequently repeated,—“I cannot pray; I will not pray.” He shortly afterwards expired, uttering the most dreadful imprecations against some of his companions in iniquity who came to see him, and now and then saying,—“My Bible! oh the Bible!”

Chap. iii, ver. 11.—Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!

Mr. Rogers, a puritan divine, was styled the Enoch of his day. Bishop Kennet said of him, That England hardly ever brought forth a man who walked

more closely with God. He was always for gravity and seriousness in company. addressed by a gentleman of rank,—“ M like you and your company well enough, too *precise* !” “ Oh, sir,” replied Mr. R a *servo* a *precise* God !”

I. JOHN.

Chap. i, ver. 3.—That which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ.

The Rev. D. Taylor used frequently to repeat with approbation, the saying of a countryman, who bearing a preacher often introduce the phrase, “ I think,” called out in the midst of one of his sermons,—“ What signifies it what *you* think ? Tell us what God says.”

Chap. ii, ver. 6.—He that saith he abideth in him, ought himself also so to walk, even as he walked.

Scipio Africanus had a son, who had nothing of the father but the name ;—a coward,—a dissolute, sorry sake,—the son of one of the greatest generals in the world ! This son wore a ring upon his finger, wherein was his father's picture. His life and character were so opposite to those of his father, and so unworthy, that, by an act of the senate, he was commanded to forbear wearing that ring. They judged it unfit that he should have the honor to wear the picture of his father, who would not himself bear the resemblance of his father's excellency. The divine command is,—“ Let every one that nameth the name of Christ depart from iniquity.”

Chap. iii, ver. 1.—Behold what manner of

love the Father hath bestowed upon us, that we should be called the sons of God.

When the Danish missionaries in India appointed some of their Indian converts to translate a catechism, in which it was mentioned as the privilege of Christians to become the sons of God, one of the translators started at so bold a saying, as he thought it, said, "It is too much; let me rather render it, They shall be permitted to kiss his feet."

Chap. iii, ver. 18.—My little children, let us not love in word, neither in tongue; but in deed, and in truth.

A fire having broken out in a village in Denmark, a poor man, who was one of the inhabitants, was very active in giving all the assistance he could, in the parts where it seemed most necessary. But every endeavor to extinguish the flames was in vain; the fire continued to increase. At length the poor man was told that his own house was in great danger; and that he had not a moment to loose, if he wished to save his furniture. "There is something more precious," said he immediately, "that I must first save. My poor sick neighbor is not able to help himself. He will be lost if I do not assist him. I am sure he relies upon me." Thus saying, he flew to his neighbor's house; and before he paid any attention to his own house, or to his furniture, which was all the wealth he had, he rushed, at the hazard of his life, through the flames, that were already coming very near the sick man's bed, took him in his arms, and carried him to a place of safety. The Economical Society at Copenhagen were much pleased when they heard of his noble conduct; and, to show their approbation of it, sent him a present of a silver cup, filled with Danish crowns. On the cup was engraven, in a few words, an account of his generous behavior to his poor helpless neighbor.

Chap. iv, ver. 10.—Herein is love, not that

we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The following lines, composed by a lunatic, were found written on the wall in his cell after his death :—

“ Could we with ink the ocean fill,
And were the skies of parchment made ;
Were every stalk on earth a quill,
And every man a scribe by trade ;
To write the love of God above,
Would drain the ocean dry ;
Nor could the scroll contain the whole,
If stretch'd from sky to sky.”

Chap. iv, ver. 21.—And this commandment we have from him, That he who loveth God, love his brother also.

“ I was conversing with a Brahmin one day,” says the Rev. H. Townly, “ respecting the relative morals of Hindoos and Christians ; and he said, ‘ Our religion is superior to yours. See what excellent fruits our religion produces ; see what saints we have amongst us Hindoos. Such a man was actuated by the principles of Hindooism ; he left wife, and children, and family, and extensive property ; he left every thing, and spent his life in a wood. Can you produce such a saint as that ?’ I replied, ‘ That we should call him a very great sinner.’ ‘ Upon what principle ?’ said he. I answered, ‘ God has given us two commandments, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself ; and your Hindoo saint, who went to live in a wood, as long as he lived there, was violating the second great commandment ; for, forsaking his neighbors, and kindred, and friends, he could not render them any assistance ; he had no longer the opportunity of administering food to the hungry, and relieving the miserable ; and can a man, who is living a life of continued disobedience to one of God’s commandments, be deemed a saint ?’ ”

Chap. v, ver. 14.—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

Lord Bolingbroke once asked lady Huntingdon, how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easy," answered her ladyship; "just as if I were to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case, my language would be, I wish you to bestow on me such or such a favor; but your majesty knows better than I, how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

III. JOHN.

Ver. 4.—I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

Lady Stormont, mother of the late Lord Chief Justice Mansfield, on being complimented by another lady, that "she had the three finest sons in Scotland to be proud of," made answer, "No, madam; I have much to be thankful for, but nothing to be proud of."

Ver. 10.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

It is said of the Rev. Mr. Hart, that he made it an inviolable rule, not to let an Arian, an Arminian, or any unsound preacher, occupy his pulpit so much as once. His usual saying on such occasions was, "I will keep my pulpit as chaste as my bed."

Ver. 5, 6.—Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to angels; which have borne witness of thy

charity before the church ; whom if thou bring forward on their journey after a godly sort, thou shalt do well.

The late Dr. Waugh of London was once on board a small vessel sailing from Whitby to Hull, when they encountered a very severe storm, and very narrowly escaped being lost at sea ; but at last with difficulty they entered Yarmouth roads. On reaching the shore, he immediately walked to the church yard, and kneeling behind a grave-stone, poured out his heart in gratitude to his God and Deliverer : After which, finding himself quite worn out with anxiety and fatigue, and wanting much the comfort of a Christian friend, he wandered through the burying-ground, to find an introduction to one who served his Master. On a neatly-made tomb, it was said that the departed had died in Jesus. This was what he wished ; he went to the house where the family resided, introduced himself, and told his interesting tale ; and with the aid of their kindness and hospitality, was soon able to pursue his journey.

Ver. 12.—Demetrius hath good report of all men, and of the truth itself : yea, and we also bear record ; and ye know that our record is true.

Bishop Jewel, amidst all his attainments in learning, was so distinguished for the fervor of his devotion, the sanctity of his life, and the affability of his behavior, that he was admired, and almost loved, by the bitterest enemies of the Protestant faith. In the reign of Henry the VIII, the dean of his college, who was a fierce and bigoted Papist, sometimes said to him, “ I should love thee, Jewel, if thou wert not a Zuinglian. In thy faith, thou art an heretic ; but surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran.”

JUDE.

Ver. 18. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

"A short time since," says one, "I had an opportunity of seeing a young man, who mingled in the sad scene that was at Waterloo. It was the first time he had seen exhibited such a sight; and at the approach of so vast a number of men and horses, armed with the instruments of death, he was naturally filled with consternation and fear. Calling to recollection what his pious father had often told him, to seek the protection of God, who is a present help in the hour of danger, he retired to a private place, away from his companions, and implored the protection of the Almighty. A very wicked Lieutenant who was in the regiment, the 7th —, overheard him, and laughing, said, "There is no danger of you being killed to-day," and treated the duty of prayer in a very light manner. But mark what followed.—Away they went to the field, where, in a short time, they were called to engage; and the second volley from the enemy separated the Lieutenant's head from his body! Thus he was suddenly called into the presence of that God whose service only a few moment's before he had despised and ridiculed! It is a fearful thing to fall into the hands of the living God!"

REVELATION.

Chap. i, ver. 6. And hath made us kings and priests unto God and his Father.

An old African negro who had long served the Lord, when on his death-bed was visited by his friends, who came around him, lamenting that he was going die, saying, "Poor Pompey, poor Pompey is dying."

old saint, animated with the prospect before him,

said to them with much earnestness, "Don't call me poor Pompey, I KING Pompey;" referring to the preceding passage, in which the glorified saints are spoken of as being made kings and priests unto God.

Chap. i, ver. 17, 18. Fear not; I am the first and the last: I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death.

"Having been much exercised in mind," says a sabbath-school teacher, "I felt much dejected and cast down. I had spoken of the sovereignty, wisdom, power, and goodness of God, and recommended the great duty of resignation to the will of heaven. I knew that my doctrine was good; but alas! how little of practical influence had these principles on my heart at this season. About the time my perplexity was at the highest, two little girls in our Sunday School, part of a family of five, lost their mother; and being called to attend her funeral, one of them wept,—to whom the other said, 'Why do you cry? other children have lost their mothers as well as we. Our mother is dead, but God is not dead—come, don't cry.' Here I felt myself instructed by a child—*God is not dead*. No: My comforts may die—my health may decline—and my life must close; but God cannot die; he still lives; and how full of comfort is the expression, 'Because I live, ye shall live also.' I trust I have got thus far in this lesson, and do find, that the life which I now live in the flesh, I live by the faith of the Son of God, and all my springs are found in him."

Chap. ii, ver. 5. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.

A late missionary traveller, in speaking of Ephesus, says, "The candlestick is out of its place. How doth the city sit solitary that was full of people! The site of this once famous city is now covered with grass or grain. The church of St. John stands deserted and in ruins, having been occupied as a mosque, after the country fell into the hands of the Mahomedans. In this church are some immensely large pillars of granite, said to have been taken from the temple of Diana; having served successively as a Pagan, a Christian, and a Mahomedan place of worship. No human being now lives in Ephesus, a few miserable Turkish huts are alone seen in this desolate spot. The streets are obscured and overgrown; and a noisy flight of crows seemed to insult its silence. The call of the partridge is heard in the area of the theatre and the stadium. The pomp of its heathen worship is no longer remembered; and Christianity, which was planted and nursed by the Apostles, no longer lingers in this once favored church."

Chap. ii, ver. 9.—I know thy works, and tribulation, and poverty; but thou art rich.

The following lines were occasioned by the circumstance of a person going lately into the house of a poor pious man, with a large family, and saying to him, "My friend, you seem to be very poor;" to which the man replied, "How can you call me poor, when, through the grace of Christ, all things are mine?"

How canst thou call me poor? All things are mine.
 Whate'er I ask, my God replies, "'Tis thine,
 The world, life, death, things present, things to come."
 Such is my store in Christ; a countless sum!
 The world may think me poor, so I think them:
 Their treasures I, my riches they contemn.
 They have their good things now, for mine I wait;
 How worthless their's at best; the least of mine how great!

Chap. iii, ver. 19.—As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Mr. Newton had a very happy talent of administering reproof. Hearing that a person, in whose welfare he was greatly interested, had met with peculiar success in business, and was deeply immersed in worldly engagements, the first time he called on him, which was usually once a month, he took him by the hand, and drawing him on one side, into the counting house, told him his apprehensions of his spiritual welfare. His friend, without making any reply, called down his partner in life, who came with her eyes suffused in tears, and unable to speak. Enquiring the cause, he was told, she had just been sent for to one of her children, that was out at nurse, and supposed to be in dying circumstances. Claspings her hands immediately in his, Mr. N. cried, "God be thanked, he has not forsaken you! I do not wish your babe to suffer; but I am happy to find he gives you this token of his favor."

Chap. iv, ver. 11.—Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

Dr. Burnet, who was intimately acquainted with the honorable Robert Boyle, and wrote his life, says, "It appeared to those who conversed with him on his inquiries into nature, that his main design was to raise in himself and others, vaster thoughts of the greatness and glory, of the wisdom and goodness of God. This was so deep in his thoughts, that he concludes the article of his will, which alludes to that illustrious body, the Royal Society, in these words, "wishing them a happy success in their laudable attempts to discover the true nature of the works of God; and praying that they, and all other searchers into physical truths, may cordially refer their attainments to the Great Author of nature, and to the comfort of mankind."

Chap. v, ver. 9.—And they sung a new

song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation.

An Indian describing his conversion, says, "After some time, Brother Rauch came into my hut, and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth: he sends to let you know, that he will make you happy, and deliver you from the misery which you lie in at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him.' When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, What kind of man is this? Here he lies and sleeps, I might kill him, and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They constantly recurred to my mind—Even when I was asleep, I dreamed of that blood which Christ shed for us—I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words to gain entrance among the heathen."

Chap. vi, ver. 4.—And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

In a German publication, the loss of men, during the late war, from 1802 to 1813—in St. Domingo,

Calabria, Russia, Poland, France, Spain, Portugal, Germany, &c, including the maritime war, contagious diseases, famine, &c, is stated to amount to the dreadful *sum* of *ve million, eight hundred thousand* !

Chap. vii, ver. 14.—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

William Tovart, a martyr of Antwerp, in a pious letter, thus expressed, as he very safely and scripturally might, his belief of the happiness of martyrs.—“The eternal Son of God will confess their names before his heavenly Father and his holy angels. They shall be clad with white robes, and shine as the sun in the kingdom of heaven, filled with gladness in the presence of the Lamb. They shall eat of the fruit of the tree of life, which is in the midst of the paradise of God.”

Chap. viii, ver. 5.—And the angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices, and thunderings, and lightnings, and an earthquake.

A profane persecutor discovered great terror during a storm of thunder and lightning which overtook him on a journey. His pious wife who was with him, enquired the reason of his terror. He replied by asking, “Are not you afraid?” She answered, “No, it is the voice of my Heavenly Father; and should a child be afraid of its father?” “Surely (thought the man) these Puritans have a divine principle in them which the world seeth not; otherwise they could not have such serenity in their souls, when the rest of the world are filled with dread.” Upon this, going to Mr. Bolton, of Broughton near Kettering, he lamented the opposition which he had made to his ministry, and became a godly man ever after.

Chap. ix, ver. 3.—And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

The natural locusts are well known to be a dreadful scourge to the countries they visit. From 1778 to 1780, the empire of Morocco was terribly devastated by them, every green thing was eaten up, not even the bitter bark of the orange and pomegranate escaping. A most dreadful famine ensued. The poor were seen to wander over the country, deriving a miserable subsistence from the roots of plants; and women and children followed the camels, from whose dung they picked the indigested grains of barley, which they devoured with avidity: in consequence of this, vast numbers perished, and the roads and streets exhibited the unburied carcasses of the dead. On this sad occasion, fathers sold their children, and husbands their wives.

Chap. ix, ver. 20.—And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols.

When Mr. Money resided, some years since, in the Mahratta county, as his daughter, not then three years old, was walking out with a native servant, they came near an old Hindoo temple, when the man stepped aside, and “made his salaam,” as they call it, to a stone idol at the door. The child, in her simple language, said, “Saamy, (that was his name) what for you do that?” “Oh missy,” said he, “that my god.” “Your god, Saamy! why, your god no see—no hear—no walk—your god stone. My God see every thing—my God made you, made me, made every thing.”—Mr. M. and his family residing there for some time, Saamy continued to worship at the temple, and missy to reprove him: but, when they were about to leave India, the poor heathen said, “What will poor Saamy do when missy go to England?”

Saamy no father, no mother!" The child replied, "Oh Saamy, if you love my God, he will be your father and mother too." He promised to do so. "Then," said she, "you must learn my prayers." He agreed; and she taught him the Lord's Prayer, Creed, and her morning and evening hymns. Some time after this, he desired to learn English, that he might read the Bible; and he became at length a serious and consistent Christian.

Chap. x, ver. 6.—And swear by him that liveth for ever and ever, that there should be time no longer.

A young man, in giving an account of his conversion, says, "One Sabbath, after attending divine service, and after the rest of the day spent in awful transgression, I returned home in the evening and joined the family, to whom my sister was reading a tract aloud. Contrary to my usual practice, I remained to hear it, and, with my sin fresh in remembrance, I listened with deep concern to its awful truths. It was entitled 'THE END OF TIME.' The passages which particularly struck me were these: 'The end of time! When shall the sinner's heart give up its last hope? None are completely miserable before death; indeed, the vilest men are often the most merry; but it will not be always so,—their joy will be turned into heaviness. Imagine the Judge upon the throne, calling you to answer these enquiries at his bar, "How have you spent the many Sabbaths I have afforded? Did you improve your time well?" Time shall end! How valuable then while it lasts, particularly to the unprepared! Every hour you have is a merciful respite. Go forth and meet your offended Sovereign! Seek him while he may be found; call on him while he is near. Go in the name of Jesus, plead his righteousness—his blood—his death—his intercession, and say, God be merciful to me a sinner!'" The young man read the tract, and prayed over it. The Lord was pleased to open

the eyes of his understanding, and to begin a good work in him. He is now a candidate for the ministry, and a consistently pious character.

Chap. xi, ver. 8, 9.—And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Admiral Coligni was among the earliest victims of Popish treachery and cruelty, in the bloody massacre at Paris in 1572. One Beheme, a German, was the first that entered his chamber; who said, "Are not you the Admiral?" "I am," said he, "but you, young man, should have regard to my hoary head and old age." Beheme struck him with his sword. Several other assassins rushed into the room, and the venerable Coligni fell covered with wounds. The Duke of Guise ordered his body to be thrown out at the window, that the people might be assured it was he. His head was cut off, and sent to the king and queen mother: who got it embalmed, and gave it as a present to the Pope. His body was dragged about the streets for three days together. Such was the end of this brave man, who was the first nobleman in France that professed himself a Protestant, and a defender of the Protestant cause.

Chap. xii, ver. 10.—And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Mr. Dod, a little before his death, experienced

some severe conflicts with Satan; but he was enabled, through grace, to obtain the victory. One morning, about two o'clock, he said to the person who sat up with him, "That he had, from the beginning of the night, been wrestling with Satan; who had accused him as having neither preached nor prayed, nor performed any duty as he should have done, either for manner or end. But," continued he, "I have answered him from the examples of the prodigal and the publican."

Chap. xiii, ver. 14.—And deceiveth them that dwell on the earth, by means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

In an official and authorized Roman Catholic publication, printed in 1801, we are told that no less than twenty-six pictures of the Virgin Mary opened and shut their eyes at Rome, in the years 1796 and 1797, which was supposed to be an indication of her peculiar grace and favor to the Roman people, on account of their opposition to the French at that period. Among the subscribers to this work are the four Popish archbishops, and eleven Popish bishops, of Ireland! It also states, that, on the same occasion, the face of a statue of the Virgin at Torrice changed color, and perspiration appeared upon it! Surely the senseless block manifested more sensibility than the unblushing relaters of such tales; but the Protestant reader can hardly avoid similar sensations upon hearing such fabrications. It may remind us of the words of the apostle, "They received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie."

Chap. xiv, ver. 13.—And I heard a voice

from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.

A few weeks ago, Stephen Karkeet, twenty-five years of age, whilst employed under ground in a mine, in the parish of Newlyn, was buried alive by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot, was a man named George Trevarrow, who called to know if any living being was beneath, when Karkeet answered in a firm voice, "I know all earthly power can avail me nothing; I feel the cold hand of death upon me. If there is any hope of my being extricated from this untimely grave, tell me; and if not, tell me." Trevarrow at once informed him, that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief. On hearing which, Karkeet exclaimed, "All's well! it is the Lord, let him do what seemeth him good! Tell my dear father and mother not to be sorry, as those without hope, for me; it is now only that I am happy; it is now I feel the advantage of a religious life; now I feel the Lord is my strong hold; and now I feel I am going to heaven!" Here his voice failed him,—he never spoke again.

Chap. xv, ver. 2.—And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Luther, having rejected with disdain the great offers by which Alexander, the Papal legate, attempted

to gain him over to the court of Rome; "He is a ferocious brute, (exclaimed the legate, equally confounded and disappointed,) whom nothing can soften, and who regards riches and honors as mere dirt; otherwise the Pope would long ago have loaded him with favors."

Chap. xvi, ver. 15.—Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

The honorable Robert Boyle was, from early youth, singularly attentive to derive moral and religious improvement from every object in nature, and every occurrence in life. In the year 1648, he made a short excursion to the Hague. Sailing home, between Rotterdam and Gravesend, he saw, through a perspective glass, a vessel, imagined to be a pirate, and to give chase to the ship in which he was embarked. The occasion suggested to him the following judicious reflections:—"This glass does, indeed, cause the distrustful vessel to approach; but it causes her to approach only to our eyes, not to our ship. If she be not making up to us, this harmless instrument will prove no loadstone to draw her towards us; and if she be, it will put us in better readiness to receive her. Such an instrument, in relation to death, is the meditation of it, by mortals so much and so carelessly abhorred. For though most men studiously shun all thoughts of death, as if, like a nice acquaintance, he would forbear to visit where he knows he is never thought of; or as if we could exempt ourselves from being mortal, by forgetting that we are so; yet meditation on this subject brings the awful reality nearer to our view, without at all lessening the real distance betwixt us and death. If our last enemy be not approaching us, this innocent meditation will no more quicken his pace than direct his steps; and if he be, it will, without hastening his arrival, prepare us for his reception."

Chap. xvi, ver. 21.—And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Natural historians record various instances of surprising showers of hail, in which the hailstones were of extraordinary magnitude. An author speaking of the war of Louis XII, in Italy, in 1510, relates, that there was for some time a horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, or rather, as he calls them, pebble stones, which destroyed all the fish, birds, and beasts of the country. It was attended with a strong smell of sulphur; and the stones were of a bluish color, some of them weighing 100 lbs.

Chap. xvii, ver. 6.—And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the gallies for life, or immured within the horrid walls of the Bastille, or others of their church or state prisons. According to some, the whole num-

ber of persons massacred since the rise of Papacy, amounts to fifty millions!

Chap. xviii, ver. 12, 13.—The merchandize of—slaves.

A late traveller at the Cape of Good Hope, says, in a letter to a friend, "Having learned that there was to be a sale of cattle, farm-stock, &c, by auction, we stopt our wagon for the purpose of procuring fresh oxen. Among the stock of the farm was a female slave and her three children. The farmers examined them as if they had been so many head of cattle. They were sold separately and to different purchasers. The tears, the anxiety, the anguish of the mother, while she met the gaze of the multitude, eyed the different countenances of the bidders, or cast a heart-rending look upon the children; and the simplicity and touching sorrow of the poor young ones while they clung to their distracted parent, wiping their eyes, and half concealing their faces, contrasted with the marked indifference and laughing countenances of the spectators, furnished a striking commentary on the miseries of slavery, and its debasing effects upon the hearts of its supporters. While the woman was in this distressed situation, she was asked, 'Can you feed sheep?' Her reply was so indistinct, that it escaped me, but it was probably in the negative, for her purchaser rejoined in a loud and harsh voice, 'Then I will teach you with the *sjamboc*,'—a whip made of the rhinoceros's hide. The mother and her three children were literally torn from each other."

Chap. xix, ver. 9.—And he saith unto me, These are the true sayings of God.

"Well, Hodge," said a smart-looking Londoner to a plain cottager, who was on his way home from church, "so you are trudging home, after taking the benefit of the fine balmy breezes in the country this morning."—"Sir," said the man, "I have not been strolling about this sacred morning, wasting my t

in idleness and neglect of religion; but I have been at the house of God, to worship him, and to hear his preached word." "Ah! what then, you are one of those simpletons, that, in these country places, are weak enough to believe the Bible? Believe me, my man, that book is nothing but a pack of nonsense; and none but weak and ignorant people now think it true." "Well, Mr. Stranger, but do you know, weak and ignorant as we country people are, *we* like to have *two strings to our bow*." "Two strings to your bow! what do you mean by *that*?" "Why, sir, I mean that to believe the Bible, and act up to it, is like having two strings to one's bow; for, if it is *not* true, I shall be the better man for living according to it; and so it will be for my good in this life—that is one string; and if it *should* be true, it will be better for me in the next life—that is another string! and a pretty strong one it is. But, sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow. *And oh! if its tremendous threats prove TRUE, Oh think! what then sir will become of YOU?*" This plain appeal silenced the coxcomb, and made him feel, it is hoped, that he was not quite so wise as he had supposed.

Chap. xxii, ver. 7.—Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

The 19th of May, 1780, was remarkably dark in Connecticut. Candles were lighted in many houses; the birds were silent, and disappeared; and domestic fowls retired to roost. The people were impressed by the idea that the day of judgment was at hand. This opinion was entertained by the legislature, at that time sitting at Hartford. The house of representatives adjourned; the council proposed to follow the example. Colonel Davenport objected.—"The day of judgment," said he, "is either approaching, or it is not. If it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish therefore that candles may be brought."

